

THE  
HARMONY  
OF THE  
HOLY GOSPELS

Digested into one

HISTORY.

According to the Order of TIME;  
Divided into Three Hundred and Fifteen

LESSONS;

With suitable

Meditations and Prayers

Subjoyned to each LESSON.

*Done Originally by the Author of the Devotions by  
way of Offices, Publish'd by Dr. Hicks.*

Reformed and Improved by JAMES BONNEL  
Esq; late Accomptant General of Ireland, for his  
own Use. And now published from his own Pa-  
pers for the Use of others,

By the Author of his LIFE.

*Mat. xi. 28, 29. Come unto me all ye that labour and are heavy  
laden, and I will give you rest.*

*Take my Yoke upon you, and learn of me, for I am meek and  
lowly in Heart, and ye shall find Rest unto your Souls.*

L O N D O N,

Printed and Sold by Joseph Downing in Bartholomew-Close near  
West Smithfield, 1705.



MAB  
M158

# HARMOONY O F THE HOLY GOSPELS

H. I. S. BOOKRY.

According to the Order of I. M. E.  
Divided into Three distinct parts.

L. E. S. S. O. N. S.

Meditations and prayers

for the use of the

Order of the

Reformed and Independent Churches

in the

parts of the

of the

the

the

the

the

the

the

the

are very considerable Amendments, even where Mr. *Austin*'s Opinions, as a Roman Catholick did not render it necessary to be Reform'd.

It is Reform'd both with respect to the Gospels themselves, and the Meditations upon them. As to the Gospels, Mr. *Austin* made use of a very Erroneous Translation, which being taken from the Vulgar Latin, partakes of all the Errors of that Version; whereas our Translation, which Mr. *Bonnell* makes use of, (the Learned part of the Church of Rome themselves being Judges) is more agreeable to the Original than the other.

Besides, Mr. *Austin* took no care to mention the Gospel, the Chapter, and Verses out of which his Lessons were taken; a fault which Mr. *Bonnell* has carefully avoided, noting upon the Margin the Books, Chapters and Verses, and most of the different Phrases which the Evangelists have made use of to express the same thing.

In some Places Mr. *Bonnell* has Inserted Passages omitted by Mr. *Austin*, as Lesson 2d, 31, 51, 213. In others the Order is chang'd, particularly in the Account of our Saviours Passion; where several Lessons are differently placed in Mr. *Bonnell*'s, from what they are in Mr. *Austin*. And whoever will be at the trouble to compare them, will find that Mr. *Bonnell* had manifest Reason for those changes. To which I shall only add, that Mr. *Bonnell* has made several Judicious

marginal Notes, which, it is probable, had been many more had he been the Publisher himself.

But then as to the Meditations or Responses, as Mr. *Austin* calls them, Mr. *Bonnell* has made all the Change and Reform in them that was necessary, and that indeed was a great deal, since where ever any Doctrine or Practice of the Church of *Rome*, wherein she differs from us, could be brought into his Responses, he took care to do it. His Devotion to the *Virgin Mary* appears in many places; Resp: 7th he prays to the Angels and to *Her* under the Title of *Queen of Angels*. Resp: 12. she bears the same Title. Part of Resp. 40th is a Prayer to *Her*. Resp. 208. is a Prayer to *Mary Magdalen*. The Doctrine of Transubstantiation is contain'd in Resp. 119. and 213. And the Sacrifice of the Mass asserted 245. He calls the Power of the Church *Supreme* Resp: 141. And wherever *St Peter* is nam'd, he calls him *Prince of the Apostles*; And the Power which the Bishops of *Rome* claim as deriv'd from him, is maintain'd Resp: 130, and 310.

In many places Mr. *Austin* uses the word *Catholicks* where *Christians* would be more proper; a Word Mr. *Bonnell* was ever more fond of, than those Names of Distinction which have been the Great Scandal and Misfortune of the Christian Church.

But now the Pure Gold is Refin'd from its Dross, and Mr. *Austins* Exalted Piety, and  
Mr.

Mr. *Bonnells* devout and Primitive Spirit, shine through the whole; nothing of the morose narrow Temper of a Bigotted Party here appears, and one who Reads over the Meditations now, can only find by them that the Author was an excellent Christian, without being able to Judge what his particular Profession was, nothing being now contain'd in them, but the Fundamental uncontested Doctrines of Christianity; so that all the differing Parties among Christians may subscribe to this Book, and safely use it.

But besides those Meditations or Responsories which Mr. *Bonnell* has Reform'd, he has made considerable amendments to most of the Rest. Some Meditations of Mr *Austins* being omitted, he has compos'd new ones of his own, which have all the Strength and Spirit of Mr. *Austins*, but something more of the sweetness and simplicity of the Gospel. In others he has insert'd Meditations of his own, without leaving Mr *Austins* out; so that wherever there are two Meditations on the same Lesson, one of them is still Mr. *Bonnells*; and in most other places a third or fourth part of the Meditation is his. He has very frequently Improv'd Mr. *Austins* Thoughts, chang'd his Words for the better; wherever Mr. *Austin* made use of a hard Word, Mr. *Bonnell* has explain'd it by putting an easie Word or familiar Phrase in its place: Thus for Instance Respon: 2d and 3d. Mr *Austin* calls our Saviour *Consubstantial*



*tial and Co-omnipotent* with his Father; The sense of which hard Words *Mr. Bonnell* thus expresses, *The only Begotten Son of God, of the same Substance and Equal Glory with his Eternal Father.*

But as *Mr. Bonnell* was to the End of his Life, a constant and Devout Guest at the Lords Table, so the veneration which he had for that Heavenly Ordinance appears in the Following Meditations. There are Three Meditations all upon the Sacrament, and of his own composing, which you will find Numb. 243. and Numb. 245. There are three more upon the same Subject, two of them entirely *Mr. Bonnells*, the other *Mr. Austins* Reform'd.

Those who have considered the Meditations published in *Mr. Bonnells* Life, will easily allow that he was every way qualified to be the Author of such a Book as this which he has Reform'd; And I have been Inform'd by the *Right Reverend the Lord Bishop of Kilmore and Ardagh*, that a compleat Harmony of the Gospels was a Work *Mr. Bonnell* design'd to have undertaken, that he consulted his Lordship about it, and had some Books upon that Subject from him; And as all his Studies turn'd towards Devotion, no doubt if he had gone on with that Design he would have composed Prayers or Meditations on the several parts of the Gospels, Devotional Compositions being what he took most Delight in, and *which* he himself was sensible *were his Talent.* And it is  
pro-

probable that his meeting with Mr. *Austins* Book diverted him from that other Work; it being agreeable to his Great Humility, and Modesty, rather to fit what another Man had done for the use of the Church, whereof he was a Member, than set up for an Author himself. And no doubt that uncommon Strain of Piety which runs through this, and Mr. *Austins* other Works, had great power over Mr. *Bonnells* mind, and created in him a high Esteem for them and their Author: For he was of that Noble and Christian Spirit, that he lov'd Goodness wherever he saw it, and I am perswaded that his being a sincere Protestant, did not hinder him from often Praising God, for those Eminent Gifts wherewith Mr. *Austin* was Endu'd, and that while he Pitied his Errors, he Honoured his Piety and his Person.

This is the Sum of what I judg'd necessary to Advertise the Reader concerning the following Work; I design'd indeed here to have inserted a considerable number of Mr. *Bonnells* Private Meditations, on the several Passages of our Saviours Life; as judging them well suited to the Book it self, and Edifying to the Reader; and had made a pretty Large Collection for that Purpose, from his *Remains*, among which they lay dispersed; I had *Meditations* ready to publish, on our Lords Incarnation, and Birth; on his Circumcision, and the Epiphany; on his Doctrine, and many of his Miracles;

on

## The Preface

on the Institution of the Sacrament, and the many Instances of his Love; on his Passion, his Death and Burial, his Resurrection and Ascension: All of them compos'd at different times, and for the most part, on those Feasts and Fasts of the Church, which relate to our Lord, and which Mr. *Bonnell* Religiously observed. But I was advised not to let this Preface swell to too large a Bulk, and do hope in a little time to Publish those Meditations with some others of that Excellent Mans.

What now Remains is only to recommend this Work to the Perusal of Devout Readers. Persons of that Character will Rejoice to have found such a Treasury of Devotion, and to Read the History of our Blessed Redeemer, with such Helps to Improve their Gratitude, and Piety, and Love to God.

Here we may Learn so to Read the Scriptures, that thereby our Devotion may be Inflam'd, and our Affections Inliven'd; And I am perswaded, that no serious Christian will attentively Read the Gospels, with the many Excellent Prayers and Meditations, that he will here find on every Duty, and every Mystery of Christianity, but he will be Awakened, Affected and Edified. His Soul will begin to melt, and his Heart to burn within him; And his Desires and Resolutions will grow stronger than ever to Obey the Laws of our

our Blessed Saviour, and Imitate his Glorious Example.

But when the Reader comes to consider the Meditations upon the several parts of our Saviours Passion, he must be mov'd with that Fervour of Spirit with which both the Author and his Reformer writ; he will see how every Passion fill'd their Minds, both of Sorrow and Wonder, of Joy and Love; how they speak as if they had been Spectators of that Bloody Scene, and acted with all the Tenderness of the Beloved Disciple.

It is here, and in such Books as this, that the Christian can only find true, Rational, and Substantial Delight, since here he may Contemplate and learn the Goodness of God and Love of Christ; the Beauty of Holiness and Charms of true Religion; the truest Wisdom and best Philosophy; the most Exalted Laws of Piety, and every moral Duty in perfection, with the most Powerful Arguments to both; the Grounds of our Faith, and Peace, and the Evidence of our Pardon upon our Repentance; the Gates of Heaven opened, and Life and Immortality brought to Light. What comparison betwixt these Pleasures and the vain Amusements which most other Studies afford; which either fill the Mind with trifling and useless thoughts; or mistaken and dangerous Notions of things? And even too many of those Books which make Religion their Argument, treat of it in such a way, as raises a Dust about it, which hides at least,  
if



if it does not Choak it; and to be sure of one side or another, Endangers that Charity which is its Life and Substance.

And since it is the general Practice among Christians, that Children Read the New Testament, and particularly the Gospels, before they are capable of Understanding them, (a Practice which, at present, I shall neither Justifie nor Condemn) I think the following Work much more fit to be put into the Hands of Children, than the Gospels alone, as is commonly done. The Meditations are in many Places Equivalent to a short Comment; The Style of them, tho' Lofty, is yet Intelligible and plain, and that exalted Spirit of Piety which is in every one of them, cannot fail to make strong Impressions on the tender Minds of Children, such as may prevent the Attempts of their Spiritual Enemies, and be a means of Preserving them Religious and Virtuous ever after: and this would be a good way to Encourage and Improve that sense of Piety, and Love for Devotion, which many Children discover very early.

And as the Reverend Dr. *Hickes* has Recommended the other Devotions of this Author to the Religious Societies, to be used in their meetings; so upon many Accounts I may propose the use of these Devotions to the same Societies: By their Rules they are oblig'd to Read some part of the Scriptures at their meetings, particularly those parts of the New Testament, which are most plain  
and

and Practical; most likely to Confirm and Encrease their Piety, and Influence their Lives. Now what Part of the Scriptures so Edifying as the Gospels? And must not these meditations raise their Spirits and warm their Hearts, and make them Rationally and Substantially Devout? Besides, these Societies will no doubt have a just value for every thing wherein Mr *Bonnell* was concern'd who very much Approved and promoted their Design, and was one of the most useful Friends they had.

I shall now conclude with observing, that as Mr. *Austin* was a Person remarkably Pious and Devout; so God has been pleased to make use of Persons of Great and Exemplary Holiness to Reform his Works, and fit them for the use of Protestants. And never did the Character given to one man, more justly belong to another, than what the Reverend Dr. *Hickes* says of the Reformer of the First part of Mr. *Austins* Devotions, may be applyed to Mr. *Bonnell* the Reformer of the Second; For he was one whose House was a Temple, and whose Family was a Church, or Religious Society, and whose Hands were daily lifted up to Heaven with Alms as well as Prayers; one who Religiously observ'd all the Orders of the Church that Concern the People, and wished that those were better observ'd which concern the Priests. One particularly who kept with most Exact Observance all the Fasts and Festivals of the Church, and for the Great Ends for which they

## The Preface &amp;c.

*they are Enjoin'd. In a word, who was a Great Example of Christian Piety, and a singular Ornament to our Communion in this degenerate Age.*

And I heartily join in the Doctors concluding Wish a little Enlarg'd, which is,  
*That all the Sons and Daughters of the Churches of England and Ireland may be like them both.*

---

William Hamilton.

THE  
HARMONY  
OF THE  
GOSPELS,

With Suitable Meditations.

Lesson I.

**F**Orasmuch as many have taken in hand to *Luke 1. ver. 1. to 6.*  
set forth in order a Declaration of those  
things which are most surely believed among us, even as they delivered them unto us, which from the Beginning were Eye-Witnesses and Ministers of the Word: It seemed good to me also, having had perfect Understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the Certainty of these things wherein thou hast been instructed.

Meditation I.

**B**lessed for ever be thy Name, O Lord, who pitying our Ignorance, hast revealed to us these heavenly Mysteries; and foreseeing our Weakness, hast provided such certain Informations for our Faith. Thy self, with thine own blest Mouth, hast taught thy Word; thy Apostles with their Blood have confirmed it; thy Churches in all Ages have

B

set



## The Gospels Harmoniz'd,

set their Seal to it; thy Providence hath watch'd over it, and thy Power hath preserv'd it, and transmitted it down pure and uncorrupted even to us: Justly dost thou require our ready Assent to this thy Word, and our highest Love and Value for it.

### Lesson II.

Mark 1. 1.  
John 1. ver.  
1 to 6.

were

**T**HE Beginning of the Gospel of Jesus Christ the Son of God. In the Beginning was the Word, and the Word was with God, and the Word was God. The same was in the Beginning with God. All things was made by him; and without him was not any thing made that was made. In him was Life, and the Life was the Light of Men. And the Light shineth in Darkness, and the Darkness comprehended it not.

### Meditation II.

was

**T**HIS, O my Soul, is he, who, though he were pleas'd to become Man for us, was yet in his glorious Self, the only begotten Son of God, of the same Substance with his eternal Father. O great and admirable Mystery! thus humbly I adore and most joyfully submit my Faith to thee.

This is he, who, though he vouchsaf'd even to die for us Sinners, was yet the only beloved Son of the ever-living God, of equal Glory, and co-eternal Majesty with his Father. O great and amazing Mystery! may I still more lowly adore and most humbly sacrifice my Love to thee.

Lesson III.

## Lesson III.

**T**HERE was a Man sent from God, whose Name was John. The same came for a Witness to bear Witness of the Light, that all Men through him might believe. He was not that Light, but was sent to bear Witness of that Light. That was the true Light, which lighteth every Man that cometh into the World. He was in the World, and the World was made by him, and the World knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he Power to become the Sons of God, even to them that believe on his Name: Which were born, not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God. And the Word was made Flesh, and dwelt among us (and we beheld his Glory, the Glory as of the only begotten of the Father) full of Grace and Truth. John 1 ver. 6, to 15.

## Meditation III.

**T**HIS, O my Soul! is he, who, thought in his glorious Self, the only begotten Son of God, of the same Substance with his eternal Father, yet was pleased to become Man for us. This is he, who tho' the only beloved Son of the ever-living God, yet vouchsafed to die for us Sinners: O sweet and amazing Charity! Blessed Foundation of my Hope, and of all my Peace and Joy for ever.

## Lesson IV.

*Luke 1. ver. 5, to 11.* **T**HERE was in the Days of Herod, the King of Judea, a certain Priest named Zacharias, of the Course of Abia: and his Wife was of the Daughters of Aaron, and her Name was Elizabeth. And they were both righteous before God, walking in all the Commandments and Ordinances of the Lord blameless. And they had no Child, because Elizabeth was barren, and they both were now well stricken in Years. And it came to pass, that while he executed the Priest's Office before God in the order of his Course, according to the Custom of the Priest's Office, his Lot was to burn Incense when he went into the Temple of the Lord. And the whole Multitude of the People were praying without at the time of Incense.

## Meditation IV.

**T**IS not, O Lord! the least of thy Mercies to make us happy in pious Parents and Kindred, especially if their Quality may enable them to improve our Education, and their Credit engage us to follow their Example.

Teach us to be satisfied in whatever Condition thou placest us, and faithfully attend to our particular Duties, whether we be honour'd to approach thy Altars, or serve thee at a greater distance. O make us in all things to bless thy wise and gracious Providence which fitly disposes to every one his proper part.

## Lesson V.

**A**ND there appeared unto him an Angel of the Lord, standing on the right side of the Altar of Incense. And when Zacharias saw him, he was troubled, and Fear fell upon him. But the Angel said unto him, Fear not Zacharias, for thy Prayer is heard, and thy Wife Elizabeth shall bear thee a Son, and thou shalt call his Name John. And thou shalt have Joy and Gladness, and many shall rejoice at his Birth, for he shall be great in the Sight of the Lord, and shall drink neither Wine nor Strong-drink; and he shall be filled with the Holy-Ghost, even from his Mother's Womb. And many of the Children of Israel shall be turned to the Lord their God. And he shall go before him in the Spirit and Power of Elias, to turn the Hearts of the Fathers to the Children, and the disobedient to the Wisdom of the just, to make ready a People prepared for the Lord.

Luke 1. ver.  
11 to 18.

## Meditation V.

**T**HUS do's our gracious Lord send forth his Angels, as ministring Spirits, for the good of his faithful Servants: their Dutifulness makes them rejoice in obeying his Commands, and their Charity in bringing his Blessings down to us. When we labour, they assist us; when we repose, they protect us; when we are tempted, they divert the Opportunities the Devil would put in our way; and when we conquer, they carry us up in triumph.



Thus does our gracious God raise up Instruments of his Praise and of Good to the Souls of Men. O blessed Messenger of Heaven, who wert sent to turn many of the Children of *Israel* to the Lord their God! The blessed Angels themselves are but Ministers to this Ministry. They bring the Message of Peace and Reconciliation; but Man is made the Instrument to effect it.

### Lesson VI.

*Luke* i. ver.  
18, to 26.

**A**ND Zacharias said unto the Angel, whereby shall I know this? for I am an old Man, and my Wife well stricken in Years. And the Angel answering, said unto him, I am Gabriel, that stand in the Presence of God, and am sent to speak unto thee, and to shew thee these glad Tidings. And behold, thou shalt be dumb, and not able to speak, until the Day that these things be performed, because thou believest not my Words, which shall be fulfilled in their season. And the People waited for Zacharias, and marvelled that he tarried so long in the Temple. And when he came out, he could not speak unto them: and they perceiv'd that he had seen a Vision in the Temple: for he beckoned unto them, and remained Speechless. And it came to pass, that as soon as the Days of his Ministration were accomplished, he departed to his own House. And after those Days, his Wife Elizabeth conceived and hid her self five Months, saying, Thus hath the Lord dealt with *me* in the Day wherein he looked on *me*, to take away my reproach among Men.

Medita:

Meditation VI.

**L**ORD, I believe, O help my Unbelief! Let not any Difficulties make me doubt thy Truth; nor too long a doubting provoke thy Wrath: Every good Word of thine shall be fulfilled in its season. Thou visitest thy Children with the Chastisement of thy Rod: sometimes with the Smiles of thy Favour: but all at last shall co-operate to their good. But often thou so interminglest them, that thou makest thy Rod a Sign of thy Favour, and a certain Token of fulfilling thy Truth.

Lesson VII.

**A**ND in the sixth Month the Angel Gabriel Luke I. ver. 26, 27 was sent from God, unto a City of Galilee, named Nazareth, to a Virgin espoused to a Man whose Name was Joseph, of the House of David; and the Virgin's Name was Mary. And the Angel came in unto her, and said, Hail *thou that art* highly favoured, the Lord is with thee, blessed art thou among Women.

Meditation VII.

**R**ECEIVE, O blessed Virgin! receive this Embassie which the glorious Arch-Angel brings thee from the King of Heaven: May we love and admire those Graces which so early adorned thy Virgin Soul, and procured thee this Favour with the Majesty on high. Blessed art thou among Women. Re-

ceive the Blessings which this Divine Messenger hath led us the way to give thee; and lay these Blessings with thy own Praises at his Feet, whose Goodness gave such Graces to his Creature, and made it fit for so high a Favour; that in thee all the Children of Women should be blessed.

### Lesson VIII.

*Luke i. ver.  
29, to 34.*

**A**ND when she saw him, she was troubled at his Saying, and cast in her Mind what manner of Salutation this should be. And the Angel said unto her, Fear not Mary, for thou hast found Favour with God. And behold thou shalt conceive in thy Womb, and bring forth a Son, and shalt call his Name Jesus. He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the Throne of his Father David. And he shall reign over the House of Jacob for ever, and of his Kingdom there shall be no End.

### Meditation VIII.

**N**O matter for the Favour of Men; happy are they who find Grace with God: they shall conceive in their Hearts the blessed Jesus, and bring him forth in their Holy Lives, and reign with him in his Kingdom; of which there shall be no end. Here they ----- perhaps may weep for a time, be poor and afflicted in this World of Injustice: but hereafter their Lord shall plant them about the  
Throne

Throne of his Father, and make them sit down with him in his Kingdom, which shall have no end.

### Lesson IX.

**T**HEN said Mary unto the Angel, how shall this be, seeing I know not a Man? And the Angel answered and said unto her, the Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee; therefore also that Holy Thing which shall be Born of thee, shall be called the Son of God. And behold, thy Cousin Elizabeth, she hath also conceived a Son in her Old Age; and this is the Sixth Month with her which was called Barren. For with God nothing shall be impossible. And Mary said, Behold the Handmaid of the Lord, be it unto me according to thy Word. And the Angel departed from her. Luke 1. ver 34, to 39.

### Meditation IX.

**R**Ejoice, O my Soul, and be transported with Wonder at the admirable Mystery of thy Saviour's Incarnation: Rejoice, and in thy greatest Trials humbly say, behold the Servant of my Lord; be it unto me according to thy Word. If thou commandest me to believe above my comprehension, I know with thee every word is Truth: if thou permittest me to suffer without my fault, I know every act with thee is Justice. Be it unto me according to thy word.

Lesson. X.



## Lesson X.

*Luke I. v.  
39, to 42.*

**A**ND Mary arose in those days and went in-  
to the Hill Countrey with haste, into a  
City of Judah, and entered into the House of Za-  
charias and saluted Elizabeth. And it came to  
pass, that when Elizabeth heard the salutation of  
Mary, the Babe leaped in her Womb: and Eliza-  
beth was filled with the Holy Ghost.

## Meditation X.

**S**O quick and active is perfect Charity;  
as soon as she knew the State of her  
Pious kinswoman, and that her presence would  
be welcome and useful, immediately she re-  
solves to visit her, immediately she goes to  
assist her. O the devout and Heavenly con-  
versation of this blessed couple! with what  
Joy they recount to each other the favours  
of their God, still more to improve themselves  
in Love and Gratitude; the Blessed Mary  
wonders at the fruitfulness of an Old and  
Barren Woman; and the Holy Elizabeth ad-  
mires that a Virgin should conceive a Child,  
and both together Rejoice, and Pray, and  
Adore, and Bless that Mercy which had en-  
rich'd them before with Graces, and Crown'd  
them now with Miraculous Favours.

## Lesson XI.

*Luke I. v.  
42, to 46.*

**A**ND she spake out with a loud Voice, and said,  
Blessed art thou among Women, and Blessed  
is the Fruit of thy Womb. And whence is this

to  
the

to me, that the Mother of my Lord should come to me? For lo, as soon as the voice of thy Salutation sounded in mine Ears, the Babe leaped in my Womb for joy. And Blessed is she that believed; for there shall be a performance of those things which were told her from the Lord.

## Meditation XI.

**B**reak forth my Soul into Joy and wonder, and sing aloud the Glories of this Holy Mother, and incomparable Son, *Blessed art thou among Women, and Blessed is the Fruit of thy Womb.* Still may I thankfully remember and adore this infinite condescension in the World's Redeemer; still may I proclaim thee Blessed whose Womb he did not abhor; but still more Blessed is he who was the Fruit of it.

## Lesson XII.

**A**ND Mary said, My Soul doth Magnifie the *Luke 1. v.* Lord, and my Spirit hath rejoiced in God *46, 57.* my Saviour: For he hath regarded the low estate of his Hand-Maiden: For behold from henceforth all generations shall call me Blessed. For he that is Mighty hath done to me great things, and holy is his Name. And his Mercy is on them that Fear him, from generation to generation. He hath shewed strength with his Arm, he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their Seats, and exalted them of low degree. He hath filled the Hungry with good things, and the Rich he hath sent empty away. He hath holpen his ser-

*The Gospels Harmoniz'd,*

vant Israel, in remembrance of his mercy, as he spake to our Fathers, to Abraham, and to his seed for ever. And Mary abode with her about three Months, and returned to her own House.

## • Meditation XII.

**S**ing on bright Queen of Saints ! and may thy Soul for ever Magnifie our Lord ; who to Redeem us Sinners came down from Heaven, and in thy Virgin Womb miraculously assumed our Nature : O may the World fulfil thy Prophecy, and all Generations call thee Blessed : Wonderful are the Favours our God has done for thee. Wonderful are the Mercies he has done for us by thee. O may we join with thee in Magnifying his Name, and the Church in all Ages offer up with thy Devotion this thy Triumphant Hymn.

## Lesson XIII.

*Luke i. v.  
57, to 62.*

**N**OW Elizabeths full time came that she should be delivered, and she brought forth a Son. And her Neighbours, and her Cousins heard how the Lord had shewed great mercy upon her ; and they rejoiced with her. And it came to pass that on the eighth day they came to Circumcise the Child, and they called him Zacharias, after the name of his Father. And his Mother answered and said not so ; but he shall be called John. And they said unto her, There is none of thy Kindred that is called by this Name.

Meditation

## Meditation XIII.

**T**HUS, O my God, thou art careful to order even our less important Circumstances, when they any way conduce to the working our Salvation: not that thy power is obliged to such inferior means, but that thy wisdom thinks fit to make use of them. Were we compleatly wise, we should little need a chosen Name to engage our imitation, or other pious Arts to encline us to Virtue; but the weakness of our Nature makes them useful to us, and the Benignity of thine makes thee pity and provide for our weakness.

## Lesson XIV.

**A**ND they made signs to his Father how he Luke 1. v. 62, to 67. would have him called. And he asked for a writing Table, and wrote, saying, his name is John. And they marvelled all. And his mouth was opened immediately, and his Tongue loosed, and he spake and Praised God. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the Hill Country of Judea. And all they that heard them laid them up in their Hearts saying, what manner of Child shall this be? and the Hand of the Lord was with him.



## Meditation XIV.

**S**O we should do when we see the extraordinary proceedings of our God; we should fear his Power, and Praise his Goodness, and publish abroad his miraculous works, that all the world may know, and love, and adore him. We should meditate with our selves every passage of his Providence, and confer with others to our mutual improvement, and make all together conduce to our Loving and Adoring him.

## Lesson XV.

*Luke 1 v.  
67, to the  
end.*

**A**ND his Father Zacharias was filled with the Holy Ghost, and Prophesied, saying, Blessed be the Lord God of Israel, for he hath Visited and Redeemed his People; And hath raised up an Horn of Salvation for us, in the House of his Servant David; As he spake by the mouth of his holy Prophets which have been since the World began: That we should be saved from our Enemies, and from the hand of all that hate us: To perform the Mercy promised to our Fathers, and to Remember his Holy Covenant: The Oath which he swear to our Father Abraham, That he would grant unto us, that we being delivered out of the hands of our Enemies, might serve him without Fear; in Holiness and Righteousness before him, all the days of our Life. And thou Child shalt be called the Prophet of the Highest: for thou shalt go before the Face of the Lord, to prepare his ways; To give knowledge of Salvation unto his People, by the remission of their Sins,

Through

Through the tender Mercy of our God; whereby the day spring from on high hath visited us, to give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of Peace. And the Child grew, and waxed strong in Spirit, and was in the deserts until the day of his shewing unto Israel.

### Meditation XV.

**O** Blessed Hymn of Joy and Praise! divinely inspired by the Holy Ghost, and divinely pronounced by the venerable Priest, and daily sung in the Church of God; O may the words be often in my mouth, and the sweetness of them always in my Heart: The expressions thou usest, are the comfort of my Life; and the subject thou treatest of, the hope of all the World. In whatever strain thou now praisest God, O may we here use what thou hast Taught us till we come to use what thou now dost.

### Lesson XVI.

**N**OW the Birth of Jesus Christ was on this wise: When as his Mother Mary was espoused to Joseph, before they came together, she was found to be with Child with the Holy Ghost. Then Joseph her Husband being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold the Angel of the Lord appeared unto him in a dream, saying, Joseph thou Son of David; fear not to take unto thee Mary thy

*Mat. I. v.  
18, to the  
end.*

thy Wife; for that which is conceived in her, is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call his name Jesus: for he shall save his People from their Sins. (Now all this was done, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Behold a Virgin shall be with Child, and shall bring forth a Son, and they shall call his Name Emmanuel, which being interpreted, is, God with us) Then Joseph being raised from sleep, did as the Angel of the Lord had bidden him, and took unto him his Wife: And knew her not till she had brought forth her first born Son.

## Meditation XVI.

**G**ive us, O Lord, thy Holy Grace, to cover with Charity the defects of others, perhaps mistaken by us, and rely on thee for defence of our selves, most sure of relief if we wait thy Providence. For thy Mercy forsakes not the Innocent for ever. Sometimes thou sufferest thy Servants to be tryed; but wilt ----- always at last either deliver their Patience, or crown their Perseverance, and make their Innocence *as clear as the Light*, and their *just dealing as the Noon-Day*.

## Lesson XVII.

Luke 2. v.  
1, to 8.

**A**ND it came to pass in those days, that there went out a decree from Augustus Cæsar that all the world should be taxed (And this taxing was first made when Cyrenius was Governor of Syria) And all went to be taxed, every one

one into his own City. And Joseph also went up from Galilee, out of the City of Nazareth into Judea, unto the City of David, which is called Bethlehem, (because he was of the House and Lineage of David, ) to be Taxed with Mary his espoused Wife, being great with Child. And so it was, that while they were there, the days were accomplished that she should be delivered. And she brought forth her first born Son, and wrap'd him in swadling cloths; and laid him in a Manger, because there was no room for them in the Inn.

### Meditation XVII.

**T**HUS even the Parents of the King of Heaven submit to the Publick Government, and obediently undertake a long and difficult Journey, to fulfil the commands of *Cæsar*. So perfectly already have they learnt their Sons Instruction; to give to all their due. Rejected in the Inn, they quietly retire to the mean Lodging of a Stable; deprived of even ordinary accommodations, they patiently repose their adorable Child in a Manger; and readily do they practise before hand the great Lesson he came to teach, of being Meek and Lowly as he was.

### Lesson XVIII.

**A**ND there were in the same Country Shepherds abiding in the Field, keeping watch Luke 2. v. 8, to 15. over their Flock by Night. And lo the Angel of the Lord came upon them, and the Glory of the Lord shone round about them; and they were

C fore



fore afraid. And the Angel said unto them fear not: for behold I bring you good tidings of great Joy which shall be to all People. For unto you is Born this day in the City of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; ye shall find the Babe wrapped in swadling Cloths, lying in a Manger. And suddenly there was with the Angel a multitude of the heavenly Host Praising God, and saying, Glory to God in the highest, and on Earth Peace, good will towards Men.

### Meditation XVIII.

**A**ND may we learn of you, blest Angels, to celebrate this great Solemnity: may we learn of you to glorifie our God for his free and Infinite Mercies, and with our Hearts, and with our Voices Sing Allelujah! Glory be to God on High, On Earth Peace, good will towards Men. Allelujah. We have our part in this Day's great Joy; Let us bear our part in the Praises of the Author: We are alone concerned in this miraculous Grace; at least let us join in your Triumphant Song, and give Glory to God on High, who hath sent such Peace, and conceived such good will towards Men. Allelujah.

### Lesson XIX.

**A**ND it came to pass, as the Angels were gone away from them into Heaven, the Shepherds said one to another, let us now go even unto Bethlehem, and see this thing which is now come to

*Luke 2. v.  
15, to 21.*

to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the Babe lying in a Manger. And when they had seen it, they made known abroad the saying which was told them concerning this Child. And all they that heard it, wondered at those sayings which were told them by the Shepherds. But Mary kept all these things and pondered them in her Heart. And the Shepherds returned, glorifying and praising God, for the things they had heard and seen, as it was told unto them.

## Meditation XIX.

**O** Strange Direction, to seek out him that was Born King of the Jews, and Saviour of the World, and Eternal Son of the living God, by this mean contemptible sign, *You shall find the Infant wrapt in swaddling Cloths, and laid in a Manger.* Wonder, O my Soul, and be amazed, even to Extasie, at the strange humility, and condescendence of thy great Redeemer; His ways are not like our ways, nor his thoughts like our thoughts. Let us lay up all these things and ponder them in our Hearts.

## Lesson XX.

**A**ND when eight days were accomplished for the Circumcising of the Child, || his name was called Jesus, which was so named of the Angel before he was conceived in the Womb.

*Luke 2. v.*

*21. to 22.*

*Mat. 1. ult.*

*|| Matth. He (Joseph) called his Name Jesus.*

## Meditation XX.

**E**Arly, O my dear Redeemer, thou begin'st to suffer for us, and with the first drops of thy Blood receivest that name which was to be perfected in shedding the last of them, *that thou mightest save thy People, from their Sins.* O sweet and amiable Name of Jesus, let every knee bow to thee, and every mouth pronounce thee with reverence; for all the serene peace and Joy, security and comfort that a Creature is capable of, is wrapt up in this, that the Son of God is pleas'd to be called the Saviour of Men.

## Lesson XXI.

Math. 2. v.  
1, to 7.

A<sup>5</sup>

**N**OW when Jesus was Born in Bethlehem of Judea, in the days of Herod the King, behold there came Wise Men from the East to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his Star in the East, and are come to worship him. When Herod the King had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief Priests and Scribes of the People together, he demanded of them where Christ should be Born. And they said unto him in Bethlehem of Judea: For thus it is written by the Prophet; And thou Bethlehem in the land Juda, art not the least among the Princes of Juda: For out of thee shall come a Governour that shall Rule my people Israel.

Medita

## Meditation XXI.

**T**Hese are the only true Wise Men, who use their Learning to find out Heaven. Go on Blest Pilgrims in your Holy Voyage, and let no difficulties divert your purpose. Behold a Star shews your way, and God is at your Journies end. Lose not too long your time in the distractions of the City, nor concern your selves in the Politick troubles of the Court: Behold the miraculous Star shines not o're that place where the Sun of Righteousness was to set.

## Lesson XXII.

**T**Hen Herod, when he had privily called the *Math. 2. v. 7, to 13.* Wise men, enquired of them diligently what time the Star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young Child, and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the King, they departed, and lo, the Star which they saw in the East, went before them till it came and stood over where the young Child was. When they saw the Star they rejoiced with exceeding great Joy. And when they were come into the House, they saw the young Child with Mary his Mother, and fell down, and worshiped him: and when they had opened their Treasures, they presented unto him Gifts; Gold, and Frankincense, and Myrrh. And being warned of God in a Dream, that they should not return to Herod, they departed into their own Country another way,



**Meditation XXII.**

**T**Ake heed you bold Offenders, God is not mocked, but sees and disappoints your Councils as he pleases : Fear not, you perseverers in Virtue, God will not leave you, he'll kindle a new Star to enlighten your way, and redouble your Joy by renewing his favors. Prepare for him your Gold in Alms, and your Frankincense in Devotion, and your Myrrh in a Life of Christian severity. He'll send his Angel to prevent your danger, and make you enter at last into his Holy presence to adore your Jesus for ever.

**Lesson XXIII.**

*Luke 2. v. 22, to 25.* **A**ND when the Days of her purification, according to the Law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord, ( As it is written in the Law of the Lord, every Male that openeth the Womb shall be called Holy to the Lord ) And to offer a Sacrifice according to that which is said in the Law of the Lord, A pair of Turtle Doves, or two young pigeons.

**Meditation XXIII.**

**T**HUS was the Son of God presented to his Father, by the Hands of his Creature, whose alone presenting can make any Creature able to lift up their Head in his Fathers

thers Sight. Thus did the Holy Jesus submit to the Rule of common Births, and the King of Heaven obey the Laws he made for us. Be ashamed then, my Soul, for any vain or sensual humour, to pretend exemption from establish'd orders ; or that things unnecessary to thee, are unnecessary to be done by thee.

## Lesson XXIV.

**A**ND behold there was a Man in Jerusalem *Luke 2. v.* whose Name was Simeon ; and the same *25, to 35.* man was Just and devout, waiting for the consolation of Israel : and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see Death before he had seen the Lords Christ. And he came by the Spirit into the Temple : and when the Parents brought in the Child Jesus to do for him after the custom of the Law, then took he him up in his Arms, and Blessed God, and said, Lord now lettest thou thy Servant depart in Peace, according to thy word. For mine Eyes have seen thy Salvation. Which thou hast prepared before the Face of all People : A light to lighten the Gentiles, and the glory of thy People Israel. And Joseph and his Mother marvelled at those things which were spoken of Him. And Simeon Blessed them, and said unto Mary his Mother, Behold, this Child is set for the fall and Rising again of many in Israel, and for a Sign which shall be spoken against : ( yea, a Sword shall pierce through thy own Soul also, that the thoughts of many Hearts may be revealed.)

## Meditation XXIV.

**G**IVE us, O Lord, thy Holy Grace, that our Days may pass in Innocence, and our Innocence sustain us in hope: Let our hope increase to confidence, and our confidence be established in Peace. And then *in Peace let thy Servant depart*. Lead us, O thou Light of the World, where thou usest to Walk, that we may happily meet thee: Shew us thy Blessed Self, O thou Glory of Heaven, and let our Souls firmly embrace thee; and so *depart in Peace*, as to enjoy thee for ever.

## Lesson XXV.

Luke 2. v.  
36, to 39.

**A**ND there was one Anna a Prophetess, the Daughter of Phanuel, of the Tribe of Aser; she was of a great Age, and had lived with an Husband seven years from her Virginity: And she was a widow of about four-score and four Years; which departed not from the Temple, but served God with Fastings and Prayers Night and Day. And she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for Redemption in Jerusalem.

## Meditation XXV.

**L**ORD, in thy Hands are the Times and Seasons, which thou kindly disposest in advantage of thy Servants. That thy favours may encourage their Virtue, and their

their Virtue move thee to encrease thy Favours. Thou Rewardest the Chastity of Virgins, and the Fidelity of Wives; thou Crownest the holiness of Widows, and the Perseverance of all who constantly Love thee; and multiplieth thy Gifts on those who improve what thou hast given.

## Lesson XXVI.

**A**ND when they had performed all things Luke 2. v. 39, to 40. Math. 2. v. 13, to 16. according to the Law of the Lord. Behold, the Angel of the Lord appeared to Joseph in a Dream, saying, Arise, and take the young Child, and his Mother, and Flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young Child to destroy him. When he arose, he took the young Child and his Mother by Night, and departed into Egypt: And was there until the Death of Herod: That it might be fulfilled which was spoken of the Lord by the Prophet, saying, Out of Egypt have I called my Son.

## Meditation XXVI.

**N**othing, O my God, can be so hid, but thy all-piercing Wisdom clearly sees it. Nothing can be so strongly carried on, but thy Almighty Power absolutely commands it. And shall our Faith be still so little, as to doubt of thy Providence? While our Life is for thy Glory, thou wilt timely provide for our safety, and make even thy Angels to forewarn us of danger. When our  
Death



Death is for thy Praise, the hand of violence  
is as much thy instrument as a Feaver, and  
only wafts us more speedily to our Bliss.

### Lesson XXVII.

*Matt. 2. v.  
16, to 19.*

**T**HEN Herod, when he saw that he was  
mocked of the Wise Men, was exceeding  
wroth, and sent forth, and slew all the Children  
in Bethlehem and all the coasts thereof, from two  
years old and under, according to the time which  
he had diligently enquired of the Wise Men.  
Then was fulfilled that which was spoken by Je-  
remy the Prophet, saying, In Rama was there a  
voice heard, Lamentation and Weeping, and great  
Mourning, Rachel weeping for her Children, and  
would not be comforted, because they are not.

### Meditation XXVII.

**A**ND why, O thou God of Justice, why  
dost thou patiently permit such into-  
lerable cruelties? Barbarously they tear the  
sucking Infants from their Nurses Breasts,  
and Butcher them in their Mothers Arms.  
Dispute not, curious man, the secrets of Pro-  
vidence; all the ill that's done is for the  
good of the sufferers. The little Infants are  
untimely slain, but their Sins are prevented  
that might else have undone them; the help-  
less Innocents are inhumanly Murthered, but  
they Reign for ever with the Crowns of Mar-  
tyrs, and find that the ill of sufferings is but  
the shadow of Substantial good.

Lesson

## Lesson XXVIII.

**B**UT when Herod was dead, behold an Angel *Math. 2. v. 19.* of the Lord appeareth in a Dream to Joseph *to the end.* in Egypt, saying, Arise, and take the young Child and his Mother, and go into the Land of Israel: for they are dead which sought the young Childs Life. And he arose, and took the young Child and his Mother, and came into the Land of Israel. But when he heard that Archelaus did Reign in Judea, in the Room of his Father Herod, he was afraid to go thither, notwithstanding, being warned of God in a Dream, he turned aside into the parts of Galilee. And he came and dwelt in a City called Nazareth, that it might be fulfilled *Luke 2. 39.* which was spoken by the Prophets, He shall be called a Nazarene.

## Meditation XXVIII.

**A**T last the Wolf must die, and the Lambs be delivered; at last the patient will surely be relieved, and the times of safety do return to the Innocent. For the Eye of the Lord still watches over the Righteous, and his Hand Directs their Steps. The passages of our Lives may seem to us to be casual, but they are guided by an unerring Wisdom: The greatest accidents are directed to accomplish his eternal purposes, and Joseph's fear is made a means of fulfilling a Prophecy.

## Lesson XXIX.

Luke 2. v.  
40, to 46.

**A**ND the Child grew, and waxed strong in Spirit, filled with Wisdom, and the Grace of God was upon him : Now his Parents went to Jerusalem every Year at the Feast of the Passover. And when he was Twelve Year old, they went up to Jerusalem, after the custom of the Feast. And when they had fulfilled the days, as they returned, the Child Jesus tarried behind in Jerusalem, and Joseph and his Mother knew not of it. But they supposing him to have been in the company, went a days Journey ; and they sought him among their Kinsfolk and Acquaintance. And when they found him not, they turned back again to Jerusalem seeking him.

## Meditation XXIX.

**B**Ehold a Devotion regular and safe ; Behold a Piety generous and wise : they spare no cost nor pains to perform their Duties, embracing every Holy custom, and inuring their Blessed Child to the same observance. They wanted no Temple, who had God himself in their House ; they needed no Sacrifice, who had Jesus dwelling among them : Yet would they go to visit the Temple, and offer their Sacrifice, and exactly perform every point of their Religion. O with what care should we follow these steps. We who, alas ! so continually need every kind of Assistance.

Lesson

## Lesson XXX.

**A**ND it came to pass, that after three Days Luke. 2. 46, to the end. they found him in the Temple, sitting in the midst of the Doctors both hearing them and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his Mother said unto him, Son, why hast thou thus dealt with us? behold, thy Father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Fathers Business? and they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: But his Mother kept all these sayings in her Heart. And Jesus increased in Wisdom and Stature, and in Favour with God and Man.

## Meditation XXX.

**M**Y Soul, if thou at any time lose the Presence of thy God, seek him with diligence and perseverance; seek him with Prayers, and Sighs, and Tears; and be sure at last thou shalt find him with Joy. He hides not himself that we may not find him, but that we may seek him, and be thereafter more fearful to lose him. Despair not, He again will shew himself; only go on, and seek him still with hope, and thou shalt be sure to find him at last with Joy.

Lesson



## Lesson XXXI.

*Luk.* 3. 1, 2. **N**OW in the Fifteenth Year of the Re'ign of Tiberius Cæsar, Pontius Pilate being Governour of Judea, and Herod being Tetrarch of Galilee, and his Brother Phillip Tetrarch of Iturea, and of the Region of Traconitis, and Lysanias the Tetrarch of Abilene, Annas and Caiphas being the High Priests, the word of God came  
*Mat.* 3. 1. unto John the Son of Zacharias in the Wilderness.  
*Mar.* 1. 2. And in those days came John the Baptist preaching  
*Luke.* 3. 3. in the Wilderness of Judea. And he came into all the Country about Jordan Preaching the Baptism of Repentance for the Remission of Sins: and saying, Repent ye for the Kingdom of Heaven is at Hand; As it is written in the Book of the words of Esaias the \* Prophet: for this is he that was spoken of by the Prophet Esaias, saying, Behold I send my Messenger before thy Face which shall Prepare thy way before thee: The Voice of one Crying in the Wilderness, prepare ye the way of the Lord, make his Paths streight: every Valley shall be filled, and every Mountain and Hill shall be brought low, and the Crooked shall be made Straight, and the rough ways shall be made smooth; and all Flesh shall see the Salvation of God.

\* *Mar.* was clothed with.  
 || *Mar.* Girdle of Skin.

And the same John \*had his Raiment of Camels Hair, and a || Leathern Girdle about his Loyns, and his Meat was Locusts and wild Honey; And he did Baptize in the Wilderness, and Preach the Baptism of Repentance for the Remission of Sins. There went out to him Jerusalem, and all Judea, and all the Region round about Jordan; and were all Baptized of him in the River Jordan, confessing their Sins.

Meditation

## Meditation XXXI.

**S**O it became the great forerunner of the Messias to lead a Life of Retirement and Austerity, whose Office was to teach the Doctrine of Repentance for Remission of Sins, and proclaim to the World the approach of the Kingdom of Heaven: That he might be both a Burning and Shining Light. His dwelling was in a Cave in the Desert, and Lodging on the hard Earth; his Cloaths were harsh and rugged, and his Diet mean and unpleasant; and all he Practised exactly suitable to what he Preached; that he might Burn to himself, and Shine to others.

## Lesson XXXII.

**B**UT when he saw many of the Pharisees and Sadducees come to his Baptism, he said unto Mat: 3. 7. them, O generation of Vipers! who hath warn- Luke. 3. 7. ed you to Flee from the wrath to come? bring \*Luk. the multitude that came forth to be baptized of him. forth therefore Fruits b worthy of Repentance; and c think not to say within your selves, we have Abraham to our Father; for I say unto you, that God is able of these Stones to raise up Children unto Abraham; and now also the Ax is laid unto the Root of the Trees; therefore every Tree which bringeth not forth good Fruit is hewn down and cast into the Fire: And the People asked him saying, what shall we do then? he answereth and saith unto them, he that hath two Coats let him impart to him that hath none, and he that hath Meat let him do likewise. Then came

came also Publicans to be Baptized, and said unto him, Master, what shall we do? and he said unto them, exact no more then that which is appointed you. And the Soldiers likewise demanded of him, saying, And what shall we do? and he said unto them, Do violence to no Man, neither accuse any falsely, and be content with your wages.

### Meditation XXXII.

**T**HUS spake the mild and generous Baptist; the common People he instructed with Meekness, but the proud Pharisees he reprov'd with Rigor. It is not the Soundness of our Faith that will save us, if our Lives contradict our Belief. The Pharisees for Ostentation could part with Superfluities; but the Fruit worthy of Repentance is, to give even of our Necessaries. 'Tis not the Calling, but our ill Management of it, that makes it inconsistent with Heaven.

### Lesson XXXIII.

*Mat. 3. 11.*

*Mar. 1. 7.*

*Lk. 3. 15.*

**A**ND as the People were in expectation, and all Men mused in their Hearts of John, whether he were the Christ or not; John answered, saying unto them all, I indeed Baptize you with Water unto Repentance; but he that cometh after me is mightier then I, the latchet of whose Shoes I am not worthy to stoop down and unloose, He shall baptize you with the Holy Ghost and with Fire; whose fan is in his Hand, and he will thoroughly purge his floor, and will gather his Wheat into his

his Garner, but he will burn up the Chaff with unquenchable Fire, And many other things in his exhortation preached he unto the People.

## Meditation XXXIII.

**L**EARN, O my Soul, to confess a Truth, though never so much to thine own diminution; Learn to advance the Honour of God, though to thine own disparagement. They who Humble themselves shall be exalted, and they who exalt themselves shall be Humbled; Learn to decline the Applause of Men, and banish from thy thoughts all conceits of thine own worth; Learn to speak lowly of thy self, and to mean as thou sayest: And seek not thy Praise from Men, but God.

## Lesson XXXIV.

**I**N those Days, when all the People were Baptized, came Jesus from Nazareth of Galilee to Jordan unto John to be Baptized of him; but John forbad him, saying, I have need to be Baptized of thee, and comest thou to me? And Jesus answering said unto him, suffer it to be so now, for thus it becometh us to fulfil all Righteousness; then he suffered him; and he was Baptized of John in Jordan; and straightway coming up out of the water, and Praying, he † saw the Heavens opened unto him, and the \* Spirit of God descending in a Bodily Shape like a Dove, and lighting upon him; And there came a Voice from Heaven saying, Thou || art my beloved Son in whom I am well pleased.

Mat. 3. 13.

Mat. 1. 9.

Luk. 3. 21.

† Mat. Lo.

\* Lu. Holy-

Ghost.

Mar. Spirit.

|| Mat. this is.



pleased. And Jesus himself began to be about Thirty Years of Age; being (as was supposed) the Son of Joseph.

## Meditation XXXIV.

**T**HOU hast fulfilled all Righteousness in thy self, and all Mercy to us; Cleanse us, O Lord, and we shall be Clean; teach us to Pray, and we shall be Heard. Heaven it self will be opened to us, and the Spirit of Grace descend upon us, and dwell in, and govern our Hearts for ever. Wash away Our Sins, O thou adored Redeemer of the World, and our hopes are revived; reconcile us to thy Father, O Thou beloved Son of God! and our Peace is secured.

## Lesson XXXV.

*Matth.* 4. 1.

*Mar* 1. 12.

*Luke* 4. 1.

\* *Mat.* } led  
*Luke.* }

|| *Lu.* they were ended.

† *Luke.* Devil.

\* *Lu.* this Stone.

\* *Lu.* Jerusalem.

**A**ND Jesus being full of the Holy Ghost, returned from Jordan, and immediately the Spirit \* driveth him into the Wilderness to be Tempted of the Devil; and he was there in the Wilderness forty days Tempted of Satan, and was with the Wild Beasts; and in those days he did Eat nothing; and when || *he had Fasted Forty Days and Forty Nights*, he was afterward an Hungred: And when the † *Tempter* came to him he said, if thou be the Son of God, command that \* *these Stones* be made Bread: But Jesus answered him saying, it is written, Man shall not live by Bread alone, but by every word that proceedeth out of the Mouth of God. Then the Devil taketh him up into the \* *Holy City*, and set him upon the Pinnacle of the Temple, and said unto him, if thou be the Son of God cast thy self down from hence;

hence ; for it is written, he shall give his Angels charge over thee, to keep thee, and in their hands they shall bear thee up, lest at any time thou dash thy Foot against a Stone. And Jesus answering, said unto him, it is written again, thou shalt not Tempt the Lord thy God. † Again the Devil taketh him up into an exceeding high Mountain, and shewed him all the Kingdoms of the World in a moment of time, and the Glory of them, and said unto him, \*all these things will I give thee, for that is delivered to me, and to whomsoever I will I give it ; If thou therefore wilt fall down and worship me all shall be thine Then saith Jesus unto him, get thee \* behind me Satan, for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve ; and when the Devil had ended all the Temptation, he departed from him for a Season ; and behold, Angels came and Ministred unto him.

† Note. *St. Luke makes this the second Temptation, and the Pinnacle of the Temple the last.*

\* *Lu. this Power, and the glory of them.*

\* *Mat. hence.*

### Meditation XXXV.

**L**EAD me, O Blessed Spirit ! at fit times, into thy Pious solitude, and there speak to my Heart : Teach me, O Holy Jesu ! though slow and weak, to follow, as I can, thy Sacred Steps, in Fasting and Retirement, in Prayer and Contemplation, that my Body may be Temperate, and my Soul Devout, and both Eternally saved. Every where, I see, Temptations may endanger ; but every where, I see, the power of my Saviour can conquer : Deliver me, O Lord, from all assaults of mine Enemies, and preserve me under them from the treacherousness of my own Heart. And let my Body and Soul conspire together in setting forward each others Salvation.

## Lesson XXXVI.

John 1. v. 15,  
to 29.

**J**OHNS bare Witness of him, and cried, saying, this was he of whom I spake, He that cometh after me, is preferred before me : for he was before me. And of his fulness have all we received, and grace for grace. For the Law was given by Moses, but Grace and Truth came by Jesus Christ. No Man hath seen God at any time ; the only begotten Son, which is in the Bosom of the Father, he hath declared *him*. And this is the record of John, when the Jews sent Priests and Levites from Jerusalem, to ask him, who art thou ? And he confessed, and denied not, but confessed, I am not the Christ. And they asked him, What then art thou Elias ? And he saith, I am not. Art thou that Prophet ? and he answered, no. Then said they unto him, Who art thou ? that we may give an answer to them that sent us : what sayest thou of thy self ? He said, *I am* the Voice of one crying in the Wilderness, make straight the way of the Lord, as said the Prophet Esaias. And they which were sent, were of the Pharisees. And they asked him, and said unto him, why Baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet ? John answered them, saying, I Baptize with Water : but there standeth one among you, whom ye know not ; He it is who coming after me, is preferred before me, whose Shoes latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was Baptizing.

Meditation

## Meditation XXXVI.

**L**ORD, when they ask me who I am, O make me humbly confess my own Nothingness, that I am not in my self so much as an empty sound, but every degree of my Subsistence and Being is derived from thee; Thou art the fulness of Grace and Truth, and from thy fulness we receive all we have. Lord! when they ask me who thou art, O give me courage boldly to confess thee, and never be tempted to deny what thou hast taught me; that from thee I receive all that I am and have, and that I ought to live to thee by whom I live.

## Lesson XXXVII.

**T**HE next day John seeth Jesus coming unto him, and saith, behold the Lamb of God, <sup>John 1. 29.</sup> which taketh away the Sin of the World. <sup>ro 35.</sup> This is he of whom I said, after me cometh a Man, which is preferred before me; for he was before me. And I knew him not, but that he should be made manifest to Israel, therefore am I come Baptizing with Water. And John bare record, saying, I saw the Spirit descending from Heaven, like a Dove, and it abode upon him. And I knew him not: but he that sent me to Baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which Baptizeth with the Holy Ghost. And I saw, and bare Record, that this is the Son of God.



**Meditation XXXVII.**

**A**LL this is plain enough, and yet they disbelieve; they see the Messias distinctly pointed out by a Prophet whom themselves allow, and yet they deny. 'Tis not of him that wills, 'tis not of him that runs, but of God that sheweth Mercy. Deliver, O thou God of Mercy! that unhappy People; deliver them now at last from this obstinate Blindness, and by thy sweet and powerful Grace draw them to thy self, for in thy light only can we see light, and by thy Mercy only will, what is agreeable to thy will.

**Lesson XXXVIII.**

*John I. v. 35.  
p. 43.*

**A**gain the next Day after, John stood, and two of his disciples: And looking upon Jesus as he walked, he saith, Behold the Lamb of God. And the two Disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, what seek ye? They said unto him, Rabbi, (which is to say, being interpreted Master) where dwellest thou? He saith unto them, come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. One of the two which heard John speak, and followed him, was Andrew, Simon Peters Brother. He first findeth his own Brother Simon, and saith unto him, we have found the Messias, which is, being interpreted, the Christ.

And

And he brought him to Jesus. And when Jesus beheld him, he said, thou art Simon the Son of Jona: thou shalt be called Cephas, which is by interpretation, a Stone.

## Meditation XXXVIII.

**O** The incomparable sweetness of the Spirit of Jesus! if we begin to follow him, immediately he turns about to speak to us; He graciously asks us what we seek; and kindly invites us to go with him, and find. And those, O dearest Lord! who have found thee, thou wilt suffer to abide with thee for ever. If they sometimes deprive themselves of thy happy presence, 'tis to seek out others, and charitably bring them to thee, that they may impart to them the Joys they have met, and make them share with them in the same felicity; And thou wilt receive them alike for thine, and make thy Joys enough for them all.

## Lesson XXXIX.

**T**HE || day following, Jesus would go forth into Galilee, and findeth Philip, and saith unto him, follow me. Now Philip was of Bethsaida, the City of Andrew and Peter. Philip findeth Nathanael, and saith unto him, we have found him of whom Moses in the Law and the Prophets did write, Jesus of Nazareth, the Son of Joseph. And Nathanael said unto him, can there any good thing come out of Nazareth? Philip saith unto him, come and see. Jesus saw Nathanael

*John 1. v. 43. to the end.*

*|| Lu. 4. 14.*

*And Jesus returned in the power of the Spirit into Galilee.*

coming to him, and saith of him, Behold an Israelite indeed, in whom there is no guile. Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee when thou wast under the Fig-tree I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God, thou art the King of Israel. Jesus answered and said unto him, because I said unto thee, I saw thee under the Fig-tree, Believest thou? thou shalt see greater things than these. And he saith unto him, Verily, Verily, I say unto you, hereafter you shall see Heaven open, and the Angels of God Ascending and Descending upon the Son of Man.

### Meditation XXXIX.

**O** Call us after thee, thou Son of God, and King of all the World! Call us, but with a Voice which will make us effectually to follow thee, and at last will bring us to thee; where we shall see all the Glory of Heaven, and the Angels of God attending on the Son of Man. If we live here in Sincerity and Innocence, and with a Pious inclination own thee to be our God; thou wilt hereafter shew us greater things than here we can see or Imagine.

### Lesson XL.

*Joh. 2. v. 1,  
12.*

**A**ND the third day there was a Marriage in Cana of Galilee; and the Mother of Jesus was there. And both Jesus was called, and his Disciples, to the Marriage. And when they wanted Wine,

Wine, the Mother of Jesus saith unto him, they have no Wine. Jesus saith unto her, Woman, what have I to do with thee? mine Hour is not yet come: His Mother saith unto the servants, whatsoever he saith unto you, do it. And there were set there six water pots of Stone, after the manner of the Purifying of the Jews, containing two or three firkins a piece. Jesus saith unto them, fill the water pots with water, and they filled them up to the Brim; and he saith unto them, draw out now, and bare unto the Governour of the Feast. And they bare it. When the ruler of the Feast had tasted the water that was made Wine, and knew not whence it was, (but the servants which drew the water knew) the Governour of the Feast called the Bridegroom, and saith unto him, every Man at the beginning doth set forth good wine; and when Men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of Miracles did Jesus in Cana of Galilee, and manifested forth his Glory; and his Disciples believed on him.

*beare*

### Meditation XL.

**D**isdain not, O my Soul! the Company of thy Inferiours, and accommodate thy self to their Innocent Customs; help them with thy Prayers, if thou canst not with thy Power, and thy Lord in due time will bounteously reward thee. He keeps the good Wine till the last, and then He'll fill us to the Brim with Joy. Pity, O most Gracious Lord, our many Necessities, and with thy ready Charity mercifully relieve us.

We'll



We'll follow thy Counsels, and do what thou commandest, and remit to thy self the time of thy Blessings, who keepest the best to the last, and then wilt fill us to the Brim with Joy.

### Lesson XLI.

*Job. 2. v. 12,  
to the end.*

**A**ND after this, he went down to Capernaum, he, and his Mother, and his Brethren, and his Disciples, and they continued there not many days. And the Jews Passover was at hand, and Jesus went up to Jerusalem, and found in the Temple those that sold Oxen, and Sheep, and Doves, and the changers of Mony, sitting: and when he had made a Scourge of small Cords, he drove them all out of the Temple, and the Sheep, and the Oxen; and poured out the Changers Money, and overthrew the Tables; And said unto them that sold Doves; Take these things hence; make not my Fathers House an House of Merchandise. And his disciples remembered that it was written the Zeal of thine House hath eaten me up. Then answered the Jews, and said unto him, what Sign shewest thou unto us, seeing that thou dost these things: Jesus answered and said unto them, destroy this Temple, and in three days I will raise it up. Then said the Jews, Forty and Six Years was this Temple in Building, and wilt thou rear it up in three days? But he spake of the Temple of his Body. When therefore he was risen from the dead, his Disciples remembered that he had said this unto them: and they believed the Scripture, and the word which Jesus had said. Now when he was in Jerusalem at the Passover, in the Feast Day, many believed in his Name, when they saw the Miracles

cles which he did. But Jesus did not commit himself unto them, because he knew all Men. And needed not that any should testify of Man: for he knew what was in Man.

## Meditation XLI.

**M**Y God, while we abide in thine House, shall the world still dwell in our hearts? while we profess thy Law, shall we make Religion but a Servant to our Interest? Take away these things, O Lord, and let not the Temple of the Holy Ghost be made a den of Thieves. O give us Grace to purge our Souls with sincere Repentance, and not delay our amendment till thy Judgments overtake us. How low soever we are brought, thou quickly canst raise us up, and make us, from a Den of Thieves, become a fit Temple for thy Majesty.

## Lesson XLII.

**T**HERE was a Man of the Pharisees named Nicodemus, a Ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a Teacher come from God: for no man can do these Miracles, that thou do'st, except God be with him. Jesus answered and said unto him, Verily, Verily, I say unto thee, Except a Man be Born again, he cannot see the Kingdom of God. Nicodemus saith unto him, how can a man be born when he is old? can he enter the second time into his Mothers womb and be Born? Jesus answered, Verily, Verily, I say unto thee, Except a Man be Born of Water and

*Joh. 3. v. 1,  
to 14.*

and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the Flesh, is Flesh, and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, Ye must be Born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a Master of Israel and knowest not these things? Verily, Verily, I say unto thee, we speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall you believe if I tell you of Heavenly things? And no man hath ascended up to Heaven, but he that came down from Heaven, *even* the Son of Man which is in Heaven.

### Meditation XLII

**L**ET me at least, O thou only comfort of my Soul! come to thee by night, and whatever follows, not quite forsake thee. Whither should I go but to thee, thou hast the words of Eternal Life. How ignorantly does humane wisdom discourse of divine Mysteries? How grossly does Flesh and Blood mistake the Spirit? Instruct me, O thou Teacher come from God! Direct me, O my Jesu! who thy self art God; For thou hast the words of Eternal Life.

## Lesson XLIII.

**A**ND as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: That whosoever believeth in him, should not perish, but have eternal Life. For God so loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting Life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and Men loved darkness rather than light; because their deeds were Evil. For every one that doeth Evil hateth the Light, lest his deeds should be reproved. But he that doeth Truth, cometh to the Light that his deeds may be made manifest, that they are wrought in God.

## Meditation XLIII.

**G**ive me, O thou Author of all my good, a lively Faith in thee, that I may Believe thy Truth, and hope in thy Promises; that I may love thy Goodness, and continually bless thee for all thy Mercies; who camest into the World, not to condemn the World, but to save it. Save us, O glorious Son of Righteousness, and with thy Heavenly Grace enlighten our Hearts, that bringing  
our



our works to the Light, we may learn to hate our own Darkness, and Judging our selves, may not be condemned of thee, when thou shalt come again to Judge those who would not be saved by thee.

## Lesson XLIV.

*John 3. v. 22,  
to the end.*

**A**fter these things came Jesus, and his Disciples into the Land of Judea, and there he tarried with them, and Baptized. And John also was Baptizing in Enon, near to Salim, because there was much water there: And they came and were Baptized. For John was not yet cast into Prison. Then there arose a question between *some* of Johns Disciples and the Jews, about Purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, Behold, the same Baptizeth, and all Men come unto him. John answered and said, a Man can receive nothing, except it be given him from Heaven. Ye your selves bear me witness, that I said I am not the Christ, but that I am sent before him. He that hath the Bride, is the Bridegroom: but the Friend of the Bridegroom, which standeth and heareth him, rejoiceth greatly because of the Bridegrooms Voice: this my Joy therefore is fulfilled. He must encrease, but I *must* decrease. He that cometh from above, is above all: He that is of the Earth, is Earthly, and speaketh of the Earth: He that cometh from Heaven is above all. And what he hath seen and heard, that he testifieth; and no Man receiveth his testimony. He that hath received his Testimony hath set to his Seal that God is true. For he whom God hath sent speaketh the words of God: For God giveth  
not

not the Spirit by Measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son, hath everlasting Life: And he that believeth not the Son, shall not see Life; but the wrath of God abideth on him.

## Meditation XLIV.

**S**peak, O thou dearest Spouse of Souls; speak Peace to thy servants, and let us stand and hear, and be ravish'd with the charms of thy voice. For thy voice is the voice of sweetness, and thy words the words of Eternal Life. All other Laws are the inventions of Men, but thine thou receiv'd'st from the Mouth of thy Father. O may thy sacred Truths every day prevail, till their sound be spread over all the World; and all Nations filled with the sweetness of thy Voice; for thy Words are Words of Eternal Life.

## Lesson XLV.\*

\* See 104.

**B**UT Herod the Tetrarch being reprov'd by John for Herodias his Brother Philips Wife, and for all the Evils which Herod had done, added yet this above all, that he sent forth, and laid hold upon John, and bound him, and put him in Prison, for Herodias sake his Brother Philips Wife; for he had married her. For John had said unto Herod, it is not lawful for thee to have *a thy Brothers Wife*; Therefore Herodias had a quarrel against him and would have killed him; but

Mat. 14. 3.

Mar. 6. 17.

Luke 3. 19.

\* Mat. Her.

Mat. And when but she could not : for Herod feared John ; he would have knowing that he was a Just Man and an Holy ; put him to and observed him, and when he heard him, he did Death he fear- many things, and heard him gladly. ed the Multi- tude, because they counted him as a Pro- phet.

## Meditation XLV.

**W**Hither, alas! do our passions lead us? How desperately does one darling Sin engage into others. Deliver us, O Lord, in the first beginnings, and suffer not our faults to become strong and customary, lest we grow at length to despise Reproof, and hate our Reprover. Herod knew John to be Just, yet kept him in Prison; he heard him gladly, yet cut off his Head; nothing so embroiled as a vicious Life; nothing so full of Contradictions as a wicked Conscience. Deliver us, O Lord, from Darling Sins; which keep us irrecoverably chain'd to Hell; tho' the Chain may seem never so long.

## Lesson XLVI.

Mat. 4. 12.

Job. 4. 1.

Mar. 1. 14.

See Lesson 39.

Note. After

John's Impri-

sonment Jesus

preaching the

Doctrine of Re-

pentance, Mar.

1. 14. Luk. 4.

14. is no where

brought in.

\* Mar. Came,

**N**OW when Jesus had heard that John was cast into Prison, and knew how the Pharisees had heard that he made and Baptized more Disciples than John, (though Jesus himself Baptized not, but his Disciples.) He left Judea, and \* departed again into Galilee; and he must needs go through Samaria; then cometh he to a City of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his Son Joseph. Now Jacobs Well was there. Jesus therefore being wearied with his Journey, sat thus on the Well: and it was about the sixth hour.

Meditation

## Meditation XLVI.

**T**HUS does our wise Lord preserve with prudence his Life and Liberty, while he saw they were useful to Virtue; yet readily parts with both, when his Father's will and the world's Salvation required it. O give us Grace, dear Lord, to admire thy Love, and with our best endeavours to follow thy Example. Thou relievest thy Weariness with an uneasie seat, and seekest to refresh thy Thirst with a Cup of cold Water; and endurest all the while with Patience the scorching heat of the Noon-day Sun. O give us thy Zeal in doing good, and we shall find no difficulty in following thy Example.

## Lesson XLVII.

**T**Here cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. For his disciples were gone away into the City to buy meat. Then saith the woman of Samaria unto him, How is it that thou being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritanes. Jesus answered and said unto her, if thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: From whence then hast thou that living Water? Art thou greater than our

John. 4. v. 7.  
to v. 15.

E Father



Father Jacob, which gave us the Well, and drank thereof himself, and his Children, and his Cattle? Jesus answered and said unto her, whosoever shall drink of this Water shall Thirst again: But whosoever drinketh of the Water that I shall give him, shall never Thirst: But the water that I shall give him, shall be in him a well of of water springing up into everlasting Life.

**Meditation XLVII.**

**S**O thou proceedest with us, O gracious Lord, and so we deal with thee: Thou askest of us, and we rudely deny thee: Thou invitest us to ask of thee, and we ungratefully neglect thee. O, did we know who it is that loves us, and what it is he'll give us, we would ask of him, and he freely would bestow on us the waters of Life. He would infuse such Graces into our Hearts, and work our affections to so Blest a Frame, that our very desires would become in our own Souls a Fountain of Joy that Springs to Eternal Life. We would ask of him, and he freely would bestow on us living Water.

**Lesson XLVIII.**

*John 4. v. 15,  
to 30.*

**T**HE Woman saith unto him, Sir, give me this water, that I Thirst not, neither come hither to draw. Jesus saith unto her, Go call thy Husband, and come hither. The woman answered and said, I have no Husband. Jesus said unto her, thou hast well said, I have no Husband: For thou hast had Five Husbands, and he whom thou  
now

now hast, is not thy Husband: in that saidst thou truly. The woman saith unto him, Sir, I perceive that thou art a Prophet. Our Fathers worshiped in this Mountain; and ye say that in Jerusalem is the place where men ought to worship. Jesus saith unto her, woman, believe me, the hour cometh, when ye shall neither in this Mountain, nor yet at Jerusalem worship the Father. Ye worship ye know not what: We know what we worship: For Salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and in Truth: For the Father seeketh such to worship him. God is a Spirit, and they that worship him, must worship him in Spirit and in Truth. The woman saith unto him, I know that Messias cometh which is called Christ: When he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee, am he. And upon this came his disciples, and marvelled that he talked with the woman: yet no Man said, what seekest thou? or why talkest thou with her? The woman then left her waterpot, and went her way into the City, and saith to the Men, Come, see a Man which told me all things that ever I did: is not this the Christ?

## Meditation XLVII.

**Y**ES, this is he; this is the Christ that came to save us: This is the Messias that has taught us all things. Great is thy Name, O Lord, among the Gentiles, and in every place is offered to thee a pure Oblation. Thou art the free Redeemer of the world, and hast graciously enlarged the Bounds of

Salvation ; no longer now confined to one place or people, but universally proposed to all that worship thee in Spirit and Truth.

### Lesson XLIX.

*John. 4. v. 30,  
# 43.*

**T**HEN they went out of the City, and came unto him. In the mean while his disciples prayed him, saying, Master, Eat. But he said unto them, I have Meat to Eat that ye know not of. Therefore said the disciples one to another, hath any man brought him ought to Eat? Jesus saith unto them, My meat is to do the Will of him that sent me, and to finish his Work. Say not ye, there are yet four Months, and then cometh Harvest? Behold I say unto you, lift up your eyes, and look on the Fields ; for they are white already to Harvest. And he that Reapeth receiveth wages, and gathereth Fruit unto Life Eternal : That both he that Soweth and he that Reapeth may rejoice together. And herein is that saying true, one Soweth, and another reapeth. I sent you to Reap that whereon ye bestowed no labour ; other men laboured, and ye are entred into their labours. And many of the Samaritanes of that City believed on him, for the saying of the woman, which testified, He told me all that ever I did. So when the Samaritanes were come unto him, they besought him that he would tarry with them : and he abode there two days. And many more believed, because of his own word : And said unto the woman, Now we believe, not because of thy saying : for we have heard him our selves, and know that this is indeed the Christ, the Saviour of the World.

*Medita-*

Meditation XLIX.

**M**Ake us, O dearest Jesu, at fit times to neglect the Necessaries of this Life, that we may be more intent in serving thee. O let it be our Meat, to obey thy will, and finish the work thou givest us to do. For thy will, O Lord, is the benefit of thy servants, and the Work thou commandest, our own Salvation. If we go out to seek thee, thou wilt stay to expect us; if we desire thy Company, thou wilt dwell among us, and quickly teach us with thy sweet converse that happy Art, to believe and be saved. For our Salvation is the thing thou longest for, and thy whole desire is the benefit of thy Servants.

Lesson L.

**N**OW after two a days he departed thence, and went unto Galilee: For Jesus himself testified, that a Prophet hath no honour in his own Country. Then when he was come into Galilee, the Galileans received him, c having seen all things that he did at Jerusalem at the Feast: for they also went unto the Feast. So Jesus came again into Cana of Galilee, where he made the water Wine. And there was a certain Noble Man, whose Son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his Son: for he was at the point of

*John. 4. v. 46.  
to the end.*

<sup>a</sup> Not by Nazareth, but straight towards Cana. *Hem.* <sup>a</sup> The Samaritans at Sychar did not go up to the Feast, or see his Miracles, yet believed.



death. Then said Jesus unto him, Except ye see Signs and wonders, ye will not believe. The Noble Man saith unto him, Sir, come down ere my Child die. Jesus saith unto him, Go thy way; thy Son liveth. And the Man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his Servants met him, and told him, saying, Thy Son liveth. Then enquired he of them the hour when he began to amend: and they said unto him, Yesterday at the seventh hour the Fever left him. So the Father knew that it was at the same hour, in the which Jesus said unto him, Thy Son liveth; and himself believed and his whole House. This is again the second Miracle that Jesus did, when he was come out of Judea into Galilee.

Meditation L.

**T**Was not, O Lord, an empty Fame thou soughtest, but such a Credit as might benefit others: 'twas not a Pique against those who diminish'd thee, but a prudence to bestow thy Pains, where they were best disposed to receive thee. Justly, O my God! may we fear our own unworthiness, but never suspect thy Goodness, nor doubt thy Power, or accuse thy Wisdom. At the word of Jesus the sorrowful Father was comforted, and the dying Child restored, and the whole Family Miraculously raised from the death of unbelief, to the life of Grace. Thy Mercy, O Lord, is ever ready where our unworthiness does not hinder it; and thy Goodness and Power, are guided by thy Wisdom.

\* You in this place are intent on Miracles, and believe but slowly; else you would not press me to go down, my word being sufficient.

Lesson

## Lesson LI.

**A**ND Leaving Nazareth, he came and dwelt at Capernaum, which is upon the Sea-coast, in the Borders of Zabulon and Nephtalim, that it might be fulfilled which was spoken by Esaias the Prophet, saying, the Land of Zabulon and the Land of Nephtalim, by the way of the Sea beyond Jordan, Galilee of the Gentiles; The People which sat in Darkness saw great Light; and to them that sat in the Region and shadow of Death, Light is sprung up. And Jesus walking by the \* Sea of Galilee, saw two Brethren, Simon called Peter, and Andrew his Brother, casting a Net into the Sea, (for they were Fishers;) and going on from thence a little further he saw other two Brethren, James the Son of Zebedee, and John his Brother, in a Ship with Zebedee their Father mending their Nets: and as the People pressed on him to hear the word of God, he saw two ships standing by the Lake, but the Fishermen were gone out of them, and were washing their Nets; and he entred into one of the Ships, which was Simons, and prayed him that he would thrust out a little from the Land: and he sat down and taught the People out of the Ship. Now when he had left speaking, he said unto Simon, launch out into the Deep, and let down your Nets for a draught; and Simon answering, said unto him, Master, we have toiled all the Night, and have taken nothing: Nevertheless at thy word I will let down the Net. And when they had this done, they enclosed a great multitude of Fishes, and their Net brake. And they beckened to their Partners who were in the other Ship, that they should come and help them. And they came and filled both the Ships, so that they began to sink. When Simon Peter

Mat. 4. 13.

see Lesson 102.

Mat. 4. 18.

Mark 1. 16.

Luke 5. 1.

\* Luk. Lake of  
Genesareth.

saw it, he fell down at Jesus knees, saying, depart from me, for I am a sinful man, O Lord. For he was astonisht, and all that were with him, at the draught of Fishes which they had taken. And so were also James and John, the Sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, fear not, from henceforth thou shalt catch Men. And when they had brought their Ships to Land, he said to Simon and Andrew, follow me, and I will make you Fishers of Men: and straightway they forsook their Nets, and followed him. And he called James and John, and they immediately left their Father Zebedee in the Ship with the hired servants, and forsook all and followed him.

• *Mar.* went  
after him.

### Meditation LI.

**L**ORD, we confess without thee our endeavours are in vain, and without thy Blessing our hopes can never succeed: but we also know thou rewardest those who obey thee, and failest not to relieve with a generous bounty those who depend on thee. O give us first thy Grace to observe our part, and we'll not fear the performance of thine. Thou callest to thy self the poor and humble; those who faithfully live together in Peace and Charity: preferring them to thy Friendship here, and to thy Glory hereafter. O let us be such here, and not doubt but thou wilt be what thou hast promised to be to us hereafter.

Lesson

## Lesson LII.

AND they went into Capernaum, a City of Galilee; and straightway on the Sabbath day, Jesus entered into the Synagogue and taught them. And they were astonished at his Doctrine, for his word was with power, and he taught them as one that had Authority, and not as the Scribes. And there was in their Synagogue a Man who had an <sup>d</sup> *unclean Spirit*, and he cried out with a loud voice, saying, Let us alone, what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy one of God. And Jesus rebuked him, saying, hold thy Peace and come out of him. And when the <sup>e</sup> *Devil* had thrown him in the midst, and had <sup>\*</sup> torn him, and cryed with a loud Voice, he came out of him, and hurt him not. And they were all amazed, insomuch that they questioned among themselves, saying, what thing is this? What <sup>f</sup> *new Doctrine is this?* for with Authority and Power he commandeth even the unclean Spirits, and they <sup>g</sup> *Obey him*. And immediately his Fame spread abroad throughout all the Region round about Galilee.

Mar. 1. 21.

Lu. 4. 31.

Mat. 7. 29.

Lesson 83.

<sup>d</sup> Lu. a Spirit of an unclean Devil.

<sup>e</sup> Mar. unclean Spirit.

<sup>\*</sup> Gr. moved or shaken.

<sup>f</sup> Lu. what a word is this.

<sup>g</sup> Lu. come out.

## Meditation LII.

H Appy the Ears that heard thee speak, O Jesu of Nazareth! happy the hearts that felt the Power of thy Word, O thou Holy one of God! For thou commandest with Authority even the unclean Spirits, and they obey thee. Rescue me, O Lord, from the snares of Temptations, and powerfully chase



chace away the Enemies of my Peace; that they tear not my mind with distracting thoughts, nor chace away thy Grace with impure Fancies; for even the unclean Spirits obey thee.

## Lesson LIII.

Mat. 8. 14.

Mar. 1. 29.

Lu. 4. 38.

<sup>a</sup> Mar. Peter.<sup>b</sup> Lu. was taken with.

<sup>c</sup> Mar. And he healed many that were sick of divers diseases, and cast out many Devils.

<sup>d</sup> Mar. Him.

**A**ND forthwith when they were come out of the Synagogue, they entred into the house of *Simon* and Andrew, with James and John: But <sup>a</sup> *Simons* wife's Mother <sup>b</sup> lay sick of a great Fever, and anon they tell Jesus of her, and besought him for her. And he came and stood over her, and rebuked the Fever, and he took her by the hand, and lift her up, and immediately the Fever left her: and she arose and Ministred unto them. And at even when the Sun was setting, they brought to him all that were sick with divers Diseases, and many that were possess'd with Devils. And all the City was gathered together at the door. <sup>c</sup> And he cast out the Spirits with his word, and laid his hands on every one of them that were sick, and healed them. That it might be fulfilled which was spoken by *Esaïas* the Prophet, saying, Himself took our infirmities, and bare our sicknesses. And the Devils came out of many, crying out, and saying, thou art Christ the Son of God. And he rebuking them, suffered them not to speak; because they knew <sup>d</sup> that he was Christ.

## Meditation LIII.

**L**Ord! how concerned we are in what belongs to our Bodies! how busily we throng about thee to be healed of our Sicknesses!

nesses ! but when do we lay to heart the Interests of our Souls? when do we seek in earnest to be cured of our Sins? O Lift us up, dear Lord ! and immediately we shall rise, and run with cheerfulness the ways of thy Commands. Our wounded Nature lies sick and hopeless, till thy Grace vouchsafe to visit us: Of our selves, alas, we cannot move one step, till thy Mercy take us by the Hand. O heal our infirmities, and we shall wait upon thee with readiness and delight.

## Lesson LIV.

**A**ND *in the Morning, rising up a great while* Mar. 4. 23.  
*before day, he went out and departed into* Mar. 1. 35.  
*a solitary place, and there prayed.* And Simon Lu. 4. 42.  
 and they that were with him followed after him. <sup>c</sup> Luk. when it  
 And when they had found him, they said unto was day  
 him, all Men seek for thee. And he said unto <sup>d</sup> Lu. desert.  
 them, let us go into the next Towns, that I may  
 Preach there also; for therefore came I forth.  
 And the People sought him, and came unto him,  
 and stayed him, that he should not depart from  
 them. And he said unto them, I must Preach the  
 Kingdom of God to other Cities also; for there-  
 fore am I sent. And Jesus went about all Galilee,  
 Teaching in their Synagogues, and Preaching  
 the Gospel of the Kingdom; and healing all  
 manner of Sickness, and all manner of Disease a-  
 mong the People, and casting out Devils. And  
 his Fame went throughout all Syria: and they  
 brought to him all Sick People that were taken  
 with divers Diseases and Torments, and those  
 which were possessed with Devils, and those which  
 were Lunatick, and those that had the Palsie, and  
 he healed them.

Meditation

## Meditation LIV.

**S**Till thou goest on, O Gracious Jesu! in thy Compassions towards us; often renewing the example of thy Vertues, and repeating to us the proof of thy Miracles: That we may still have something to imitate, and something to admire; and be moved by both to love and believe thee. Of thee, O Lord! will I learn to Rise Early and retire to Pray, and by no importunity be diverted from my Duty; for to teach me this, was the end of thy Holy Practice: On thee will I hope in all my distresses, and not fear the malice of my deadliest Enemies; for to encourage me in this was the end of shewing thy Power. And all thou didst was to move us to love and believe, and by both, to imitate thee.

## Lesson LV.

Mat. 8. 18.  
Luke 9. 57.

<sup>d</sup>Lu. Man.

<sup>e</sup>Lu. Lord.

**N**OW when Jesus saw great Multitudes about him, he gave commandment to depart unto the other side. And it came to pass that as they went in the way, a certain <sup>d</sup> Scribe came and said to him, <sup>e</sup> Master, I will follow thee whithersoever thou goest. And Jesus said to him, the Foxes have holes, and the Birds of the Air have Nests; but the Son of Man hath not where to lay his Head. And he said unto another, follow me: But he said, Lord, suffer me first to go and Bury my Father. But Jesus said unto him, Follow me, and let the dead bury their dead; but go thou

thou and Preach the Kingdom of God. And another also said, Lord, I will follow thee, but let me first go bid them farewell which are at home at my House. And Jesus said to him, No Man having put his hand to the Plough, and looking back, is fit for the Kingdom of God.

## Meditation LV.

**T**IS not for Flesh and Blood to follow thee, O thou great exemplar of Sublime Perfection! 'tis not for Flesh and Blood to perform the excellencies of an Evangelical Life. But to the Almighty Grace of God, nothing is impossible. Every excuse is welcome to us, every little difficulty is enough to divert us; we are afraid of the hardship of Poverty, we are in love with earthly Acquaintance; and never can Nature alone overcome these difficulties. But with God nothing shall be impossible.

## Lesson LVI.

**N**OW the <sup>a</sup> same day when the even was come, he saith to his Disciples, Let us pass over to the other side of the Lake. And when they had sent away the Multitude, <sup>c</sup> they took him even as he was in the ship; and launched forth: and there were also with him other little ships; but as they sailed, he fell asleep: and there arose a great <sup>d</sup> Storm of Wind on the Lake, and the Waves beat into the Ship, so that it was now full, and covered with the Waves: and they were in Jeopardy. And he was in the hinder part of the Ship asleep on a Pillow. And his Disciples came to him, and

Matt. 8. 23.

Mar. 4. 35.

Luk. 8. 22.

<sup>a</sup> Lu. It came to pass on a certain day-<sup>e</sup> Mat. Lu. And when he was entered into a Ship, his disciples followed him.<sup>d</sup> Mat. Tempest in the Sea.

Luk. and they were filled with water.



**Mar.** Lord awoke him, saying <sup>f</sup> *Master carest thou not that we*  
*save us we per-*  
*rish.* And he said unto them, why are ye so fear-  
**Luk.** Master, ful? *O ye of little Faith.* Then he arose and re-  
 boked the Wind, and the Raging of the Water,  
 Matter, we Pe- and said to the Sea, Peace, be still; and the Wind  
 rish. ceased, and their was a great Calm. But the  
**Mar.** How is Men wondered, and feared exceedingly; and said  
 it that ye have one to another, what manner of Man is this? for  
 no Faith? he Commands even the Winds and the Sea and  
**Luk.** where is your Faith? they obey him.

## Meditation LVI.

**L**ET us not fear to be swallowed up of  
 our Enemies, though the Storm Rise  
 never so high; let us not loose the Anchor  
 of our hope, though the Waves swell over  
 our heads; For our Lord will assuredly Rise  
 and deliver us. When we are distressed  
 with any danger, or Temptation, and our  
 Jesus seems to be asleep, and not regard us;  
 Let us go to him with Faith, and awake him  
 with Prayer, and expect his Mercy with an  
 humble Confidence. For our Lord is aware  
 of our distress, and waits only for our call,  
 to arise and save us.

## Lesson LVII.

**Mat.** 8. 28.

**Mar.** 5. 1.

**Luk.** 8. 26.

**Mat.** Gerge-  
 senes.

**Mar.** on the  
 other side of  
 the Sea.

**Luk.** City.

**Mat.** two possessed with Devils. <sup>1</sup> **Mar.** an unclean spirit.

**A**ND they arrived at the Country of the  
<sup>f</sup> *Gaderenes*, which is <sup>h</sup> *over against Galilee*:  
 And when Jesus was come out of the Ship, imme-  
 diately there met him out of the <sup>i</sup> *Tombs* <sup>k</sup> *a certain*  
 Man who had <sup>l</sup> *Devils* long time, and he wore  
 no Cloaths, neither abode in any House, but had  
 his

his dwelling among the Tombs: And no Man <sup>Lu.</sup> For oftentimes it had caught him and he was kept bound with Chains and in Fetters; and he brake the bands. And he was driven of the Devil into the Wilderness, and always Night and Day, he was in the Mountains, and in the Tombs, crying and cutting himself with Stones, exceeding fierce, so that no man might pass by that way. But when he saw Jesus a far off, he ran and fell down before him, And cryed with a loud Voice and said, what have I to do with thee, Jesus thou Son of the most High God! Art thou come hither to Torment <sup>Mar.</sup> <sup>Wc</sup> <sup>(Mar. speaks of two)</sup> <sup>Luk. Bokeech thee.</sup> <sup>Luk. because many Devils were entered into him.</sup> <sup>Mar. He.</sup> <sup>us</sup> before the time? <sup>q</sup> I adjure thee by God that thou Torment me not; (for he said unto him, Come out of the Man thou unclean Spirit.) And Jesus asked him, saying, what is thy Name, and he said, my Name is Legion; <sup>r</sup> for we are many. And <sup>s</sup> they besought him much that he would not send them away out of the Country, nor command them to go out into the deep.

## Meditation LVII.

**M**iserable Man! to what sad disasters is our Nature expos'd? How do our own Extravagancies most hurt our selves, while we madly provoke with our offences even Him that should cure us? Pity, O Gracious Lord! the Calamities of our Life; and leave us not to our selves the worst of our Enemies. We see the miseries to which our Sins engage us; we see our Passions, how many they are, and how strongly they hold us; yet are we loath to forsake a sinful affection, and even fear to be

be dispossess. Pity, O Lord, our Misery, and by thy Infinite Mercy break in upon our own unwillingness, and deliver us from our selves the worst of our Enemies.

## Lesson LVIII.

Mat. 8. 30.

Mar. 5. 11.

Luk. 8. 32.

\* Mat. Luk. many Swine

\* Mat. nigh unto the mountains.

\* Mat. Luk.

suffer us to go.

\* Mar. forth- with Jesus gave them leave.

Luk. and he suffered them.

\* Luk. Devils.

\* Mat. they

\* Mat. perished.

\* Luk. Lake.

\* Mar. Luk. fed.

\* Mar. Devil.

\* Mat. to meet Jesus.

\* Mat. when they saw him.

\* Mar. the Lord.

AND there was a good way off from them a great herd of Swine feeding upon the Mountain. And all the Devils besought him, saying, if thou cast us out, w<sup>e</sup> send us into the herd of Swine that we may enter into them, and he z<sup>e</sup> said to them, Go. And the c<sup>u</sup>nclean Spirits went out of the Man, and entered into the Swine; and behold the whole Herd of Swine ran violently down a steep place into the Sea, (they were about two Thousand) and e<sup>w</sup>ere choaked in the \*waters. When they that i<sup>k</sup>ept them saw what was done, they fled, and went and told every thing in the City, and in the Country, and how it befel to him that was possessed of the g<sup>e</sup> Devils, and by what means he was healed, and also concerning the Swine. And behold, the whole City and the whole Multitude of the Country of the Gadarenes round about went out to see what it was that was done, and they come h<sup>o</sup> to Jesus, and found the Man that was possessed of the Devil and had the Legion, out of whom the Devils were departed, sitting at the Feet of Jesus, cloathed and in his right Mind, and they were afraid; i<sup>and</sup> besought him to depart out of their Coasts; for they were taken with great fear. And when he was come into the Ship, the Man out of whom the Devils were departed, besought him, that he might be with him: Howbeit Jesus suffered him not, but sent him away, saying, Return to thy own House, and to thy Friends, and tell them how great things \*God has

has done (l) for thee, and hath had compassion on thee. And he went his way and Published (m) throughout the whole City, how great things Jesus had done (n) for him : and all Men did marvel.

## Meditation LVIII.

UNcharitable Wretches ! they saw their lamentable Neighbour restored to his right Mind, and freed from no less than a Legion of Devils, and not one of them rejoiced : they heard their Swine were drowned in the Sea, and the whole Country was afraid, and came out to Jesus, and entreated him to depart. O, why not rather fall down at his Feet, and all beseech him to dwell with them for ever ! Deliver us, O Lord, from so loving the World, as to reject the offers of thy Grace ; And being freed by thee, from the accursed slavery of Sin, let us with equal cheerfulness either follow thee (if thou permittest us ) in the Calm repose of Religious retirement ; or go, if thou sendest us, to publish thy Praise by a more active Life : Both ways will meet in the end, and bring us to dwell with thee for ever.

## Lesson LIX.

AND he entered into a Ship, and passed over (o) and came again into his own City, Capernaum ; and it came to pass that when Jesus was returned it was noised that he was in the House. Mat. 9. 1.  
Mar. 2. 1.  
Luk. 5. 17.  
Luk. 8. 40.

(l) Luk. unto. (m) Mar. Decapolis. (n) Lu. unto. (o) Mar. adds; after some days.



And the People gladly received him, for they were all waiting for him. And straightway many were gathered together, insomuch that there was no Room to receive them, no not so much as about the door, and he Preach'd the Word unto them. And it came to pass on a certain Day, as he was Teaching, that there were Pharisees and Doctors of the Law sitting by; who were come out of every Town of Galilee, and Judea, and Jerusalem: and the power of the Lord was present to heal them. And Behold, Men came to him, bringing in a Bed, one Sick of the Palsie, who was born of four: and they sought means to bring him in, and to lay him before him; And when they could not (p) find by what way they might bring him in, because of the Multitude, they went upon the House top, and uncovered the Roof where he was, and when they had broken it up, they let (q) him down through the Tiling with his Couch into the midst before Jesus: And when Jesus saw their Faith, He said to the Sick of the Palsie, (r) Son be of good cheer, thy Sins are forgiven thee.

## Meditation LIX.

**Q**Uicken, O Gracious Lord! our half dead Spirits, into a lively and active Zeal of bringing others to thee; and touch their Hearts with the same affection for us. That by our mutual charity we may obtain thy Pardon, and taste the Joys of a peaceful Conscience. Let us not faint at the first

---

(p) *Mar.* come nigh unto him for the pres. (q) *Mat.* down the Bed wherein the Sick of the Palsie lay. (r) *Luk.* Man.

encoun:

encounter, nor quit our Pious purpose for a little Pains; but wisely cast about to overcome the difficulty, and try all possible ways to attain our end. For the industrious Charity shall not fail of success; nor those that seek for thy pardon, want the Joys of a peaceful Conscience.

## Lesson LX.

**A**ND the Scribes and the Pharisees began to Reason in their Hearts, and said within themselves, *(a)* why doth this Man thus speak Blasphemies: Who can forgive Sins but God alone? And *(b)* Jesus knowing their thoughts, said to them, *(c)* wherefore think you Evil in your Hearts? for whether is it easier to say to the Sick of the Palsie, thy Sins be forgiven thee? or to say, Arise, and take up thy Bed and Walk? But that ye may know that the Son of Man hath Power on Earth to forgive Sins, (then saith he to the Sick of the Palsie) I say unto thee, arise, take up thy *(d)* Bed, and go thy way into thine House. And immediately he arose, took up the Bed whereon he lay, and went forth before them all; and departed to his own House glorifying God. But when the Multitude saw it, they marvelled, and were all amazed; and glorified God who had given such power to Men: and were filled with Fear, saying, *(e)* we have seen strange things to day.

*Matt. 9. 3*  
*Mar. 2. 6.*  
*Luk. 5. 21.*

*(a)* *Matt.* this man Blasphemeth: *Luk.* who is this that.  
*(b)* *Mar.* immediately perceiving in his Spirit that they so reasoned within themselves. *(c)* *Mar. Luk.* why reason ye these things in your hearts? *(d)* *Luk.* Couch. *(e)* *Mar.* we never saw it on this fashion.

## Meditation LX.

**B**Ehold, dear Lord, to thee we come, and open before thee all our Infirmities: Our Minds are sick of the Palsie, and our faculties benumbed with a dead sluggishness; we are apt to censure the good works of others, but slow to do any our selves. Heal us, O thou Heavenly Physician, whose Mercy both cures the Sick, and Pardons the Penitent. O make us quickly Rise from the Sins wherein we <sup>have</sup> lain too long, and strengthen us to conquer our corrupted Nature; that we may walk towards thine and our Eternal Home; where we may Praise thy Name for ever.

## Lesson LXI.

*Matt.* 9. 9.  
*Mar.* 2. 13.  
*Luk.* 5. 27.

**A**fter these things, Jesus went forth again by the Sea side, and all the Multitude resorted to him: and he taught them. And as he passed by, he saw a (e) *Publican* named (f) *Levi*, the son of *Alpheus*; sitting at the receipt of Custom: and he said unto him, follow me: And he left all, rose up, and followed him. And Levi made him a great Feast in his own House; and it came to pass as Jesus sat at meat in (g) the House: Behold a (h) great Company of *Publicans* and (i) *Sinners* came and sat down with him, and his disciples: for there were many, and they followed him. And when the *Scribes* and *Pharisees* saw him eat with *Publicans* and *Sinners*, they

---

(e) *Matt.* Man. (f) *Mat.* Matthew. (g) *Mar.* his. (h) *Mar* many. (i) *Luk.* and of others.

(i) *mar*

with Meditations.

69  
/ u

(i) *murmured against his Disciples, saying, (k) why eateth your Master with Publicans and Sinners?* When Jesus heard that, He said unto them, They that are whole need not a Physician, but they that are Sick. But go ye and learn what that meaneth, I will have Mercy and not Sacrifice: for I am not come to call the Righteous, but Sinners to Repentance.

Meditation LXI.

SO sweetly efficacious is thy Grace, O Lord, that immediately it draws us to thee; so kindly condescending is thy Clemency, that thou presently embracest us when we come: I will have Mercy and not Sacrifice; for I came not to call the Righteous, but Sinners to Repentance. Lord, we confess our Sins, we confess our need of thy Mercies; but our hope is great that thou wilt Pardon us; while we hear thee so graciously remember thy Ancient Promises, and so Powerfully urge them in Favour of us Sinners. Thou wilt have Mercy because thou thy self art our Sacrifice.

Lesson LXII.

AND the Disciples of John, and of the Pharisees used to fast. Then came to him the Disciples of John, (l) saying, (m) *why do we and the Pharisees Fast often, and make Prayers: but thy Disciples (n) Fast not?* And Jesus said to them, can ye make the Children of the Bride Chamber (o) *Fast*

Matt. 9. 14.  
Mar. 2. 18.  
Luk. 5. 33.

(i) *Matt. Mar. said unto his disciples. (k) why do ye eat and drink?* (l) *Mar. and of the Pharisees. (m) Luk. Why do the Disciples of John and of the Pharisees?* (n) *Luk. Eat and Drink. (o) Matt. Mourn.*



while the Bridegroom is with them? As long as they have the Bridegroom with them they cannot Fast. But the days will come, when the Bridegroom shall be taken away from them; and then shall they Fast in those days: And he spake also a Parable unto them, No Man putteth a piece of new-Cloath on an old Garment; *(p) else both the New maketh a Rent, and the piece that was taken out of the New agrees not with the Old.* And no Man putteth New-Wine into Old Bottles; else the New Wine will burst the Bottles, and the Wine be spilled, and the Bottles shall perish: but New-Wine must be put into New-Bottles, and both are preserved. No Man also having drank Old-Wine, straitway desireth New; for he saith, the Old is better.

## Meditation LXII.

**W**HEN thou art present with us, O thou Heavenly Spouse of our Souls! when thou art pleased to stay and dwell in our Hearts, how strangely dost thou fill them with Joy and sweetness! Whatever happens, we cannot be sad while thou art with us, nor merry if thou leavest us. At other times thou didst enjoin to thy Disciples Fasting and Prayer; and that in practising it they should not think they had done more than was their Duty to do, the necessary means being enjoin'd, when the end is enjoin'd. Thou didst also direct them in the manner of performing this Duty, that it should

---

[p] *Mat. Mar.* else the new piece which is put in to fill it up, taketh away from the old Garment, and the rent is made worse.

not be with such Ostentation as the Pharisees us'd.

It is by degrees that those that have been us'd to drink the old Wine of the World, can be capable to receive and relish the new Wine of Spiritual Exercises and Austerities. O give us new and sanctified Hearts, fitted to receive the infusion of thy Love, that we may hold it fast, and both they and it may abide together for ever.

### Lesson LXIII.

**W**HILE Jesus spake these things to them, Matt. 9. 18.  
 (being nigh unto the Sea) behold, there Mar. 5. 22.  
 came a Man named Jairus, one of the Rulers of the Luk. 8. 40.  
 Synagogue; and when he saw him, he (a) fell  
 down at his Feet; and besought him that he would  
 come into his House: For he had one only Daugh-  
 ter, about twelve Years of Age, and she lay a dy-  
 ing. And he besought him greatly, saying, my little  
 Daughter (b) lyeth at the point of death: (c) but Come  
 and lay thy hands on her that she may be healed,  
 and she shall live. And Jesus arose and went with  
 him; and so did his Disciples; and much Peo-  
 ple followed him: But as he went, the People  
 thronged him: (And Behold a certain Woman  
 who was Diseased with an Issue of Blood Twelve  
 Years, and had suffered many things of many Phy-  
 sicians, and had spent all (d) that she had upon  
 them; (e) and was nothing bettered, but rather grew  
 worse: When she had heard of Jesus: came in  
 the press behind, and toucht the (f) Hem, of his

---

(a) *Matt.* worshiped him. (b) *Matt.* Is even now dead.  
 (c) *Mar.* I pray thee. (d) *Luk.* all her living. (e) *Luk.* nei-  
 ther could be healed of any. (f) *Luk.* Border, same word in  
 Greek *ἡ ἐκταμένη*.

Garment; for she said within her self, If I may but touch his Garment I shall be whole. (g) And *straitway, the Fountain of her Blood was dried up,* and she felt in her Body that she was healed of that Plague. And Jesus immediately knowing in himself that virtue had gone out of him, turned him about in the Press, and said, who touch'd (h) *my Cloaths?* When all denied, Peter and they that were with him said, Master, the Multitude throng thee and press thee, and sayest thou, who touched me? And Jesus said, some body hath touched me; for I perceive that virtue is gone out of me. And he looked round about to see her that had done this thing: And when the Woman saw that she was not hid, knowing what was done in her; she came fearing and trembling, and fell down before him, and told him all the Truth; and declared unto him before all the People, for what cause she had touched him; and how she was healed immediately. And he said unto her, Daughter be of good comfort, thy Faith hath made thee whole: Go in Peace, and be whole of thy Plague. And the Woman was made whole from that very hour.

## Meditation LXIII.

**A**ND can we still distrust thy Power, O Glorious Jesu! or doubt thy Goodness towards thy Faithful Servants! Thus thou wilt surely bear thy self to us, if thus we bear our selves to thee. Let us humbly adore thy Majesty, O Lord! and with a lively confidence pray to thy Mercy; Let us

---

(g) Luk. and immediately her Issue of Blood stanch'd.  
(h) Luk. me.

thankfully acknowledge that all comes from thy Bounty, and strengthen Our hope with these happy experiments; transferring thy Mercies to others into an humble assurance of what thou art able to do, and of what thou art willing to do also to us.

## Lesson LXIV.

**W**Hile he yet spake, there cometh one from *Matt. 9: 23.*  
 the Ruler of the Synagogues House, say- *Mar. 5: 35.*  
 ing unto him, thy Daughter is dead; why trou- *Luk. 8: 49.*  
 blest thou the Master any further? But as soon as  
 Jesus heard the word that was spoken; He says  
 to the Ruler of the Synagogue, Be not afraid, on-  
 ly believe, and she shall be made whole: And he  
 suffered no Man to follow him, save Peter and  
 James and John the Brother of James, and the  
 Father and Mother of the Maid. And when Je-  
 sus came into the Rulers House, and saw the *(i)*  
*Minstrels and the People making a Noise*, and them  
 that Wept and Wailed greatly (for all Wept and  
 Bewailed her) He says to them, *(k)* *why make ye*  
*this ado and Weep?* give place, for the Maid is not  
 Dead, but sleepeth. And they laught him to scorn,  
 knowing that she was dead. But when he had  
 put them all out, He taketh the Father and Mo-  
 ther of the Damsel, and them that were with him,  
 and entereth in where the Damsel was lying:  
 And took the Damsel by the Hand, and *(l)* *said*  
*unto her*, Talitha cumi, which is being interpreted,  
 Damsel (I say unto thee) arise: And her Spi-  
 rit came again, and straitway she arose and walk-  
 ed; for she was of the Age of Twelve Years;  
 and he commanded that something should be gi-

*(i)* *Mar.* Tumult. *(k)* *Luk.* weep not, *(l)* *Luk.* Called,  
 saying,



ven her to Eat: And (m) her Parents were astonisht with a great astonishment. And he charged them straitly that no Man should know it. But the Fame hereof went abroad into all that Land.

### Meditation LXIV.

**H**OW quickly are we weary of Praying to our God? how apt to give over our expectance from him? who yet, as soon as he sees our necessities, begins our relief, and leaves not off till he hath perfectly finisht it. Let us not fear, but believe and obey, and our Souls shall be safe. Why are we thus impatient when any trouble befalls us, and why disparage the extraordinary proceedings of our God? though we be dead in Sin and Sorrow, he can revive us, and give us strength to walk the ways of Life. Only let us not distrust his Power, nor cease to importune his Mercy, and we shall not miscarry.

### Lesson LXV.

Matt. 9. v.  
27. to 35.

**A**ND when Jesus departed thence, two Blind Men followed him, crying, and saying, Thou Son of David, have Mercy on us. And when he was come into the House, the Blind Men came to him: And Jesus saith unto them, Believe ye that I am able to do this? they said unto him, Yea, Lord. Then touched he their Eyes, saying, According to your Faith be it unto you:

(m) Mar. they.

And

And their Eyes were opened, and Jesus straitly charged them, saying, see that no Man know it. But they, when they were departed, spread abroad his Fame in all that Country. As they went out, Behold, they brought to him a Dumb Man, Possessed with a Devil. And when the Devil was cast out, the Dumb spake: and the Multitudes marvelled, saying, it was never so seen in Israel. But the Pharisees said, He casteth out the Devils through the Prince of the Devils.

Mat. { 9. 34.  
12. 24.

## Meditation LXV.

**N**ONE are so Blind as they that will not see: the Pharisees Pride deserves no Miracle, while the the humble Multitude believe and admire. The Pharisees envy cavils at every thing while the plain People confess the Truth. Wonderful are thy Judgments, O Lord! who with-holdest thy Graces from the worldly wise, and bestowest them on the Meek and Innocent. The abusers of thy Favours are deservedly forsaken, and the wilful contradictors of evident reason thou justly abandonest to a reprobate sense.

## Lesson LXVI.

**A**fter this there was a Feast of the Jews, and Jesus went up to Jerusalem. Now there is at Jerusalem, by the Sheep Market, a pool, which is called, in the Hebrew Tongue, Bethesda, having Five Porches, in these lay a great multitude of impotent Folk, of Blind, Halt, Withered, waiting for the moving of the Water. For an Angel went down at a certain season into the Pool, and troubled

John 5 v. 1.  
to 16.

bled the Water: whosoever then first after the troubling of the Water stepped in, was made whole of whatsoever Disease he had. And a certain Man was there, which had an Infirmary Thirty and Eight Years. When Jesus saw him lye, and knew that he had been now a long time *in that case*, he saith unto him, wilt thou be made whole? The Impotent Man answered him, Sir, I have no Man when the water is troubled, to put me into the Pool: but while I am coming, another step-peth down before me. Jesus saith unto him, Rise, take up thy Bed and walk. And immediately the Man was made whole, and took up his Bed and walked; and on the same day was the Sabbath. The Jews therefore said unto him that was cured, it is the Sabbath Day; it is not lawful for thee to carry thy Bed. He answered them, he that made me whole, the same said unto me, Take up thy Bed and walk. Then asked they him, What Man is that which said unto thee, take up thy Bed and walk? And he that was healed, wist not who it was: For Jesus had conveyed himself away, a Multitude being in that place. Afterward Jesus findeth him in the Temple, and said unto him, Behold thou art made whole: Sin no more lest a worse thing come unto thee. The Man departed and told the Jews that it was Jesus which had made him whole.

### Meditation LXVI.

**B**Ehold us, O Lord, in this State of Misery, and no hope left us but in thy Mercy: here we must lye kept down with our Sins, unless thy clemency take Pity on us. Enlighten, O Lord, the Blindness of our understandings, and straighten the Crookedness

edness of our wills, and heal all the Infirmities of our weak Nature. O do thou thoroughly cure us that we Sin no more, but immediately take up our Hearts, which too long have cleaved to this Earth, and bear them after thee, to walk from henceforth the ways of thy Commandments.

## Lesson LXVII.

AND therefore did the Jews persecute Jesus, *John. v. 16,* and sought to slay him, because he had *to v. 31.* done these things on the Sabbath Day. But Jesus answered them, My Father worketh hitherto and I work. Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also, that God was his Father, making himself equal with God. Then answered Jesus, and said unto them, Verily, Verily, I say unto you, the Son can do nothing of himself but what he seeth the Father do : for what things soever he doeth, these also doeth the Son likewise : For the Father loveth the Son, and sheweth him all things that himself doeth : and he will shew him greater works than these, that ye may Marvel. For as the Father raiseth up the Dead, and quickeneth them, even so the Son quickneth whom he will. For the Father Judgeth no Man ; but hath committed all Judgment unto the Son : That all Men should Honour the Son even as they Honour the Father. He that Honoureth not the Son, Honoureth not the Father which hath sent him. Verily, Verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting Life, and shall not come into condemnation ; but is passed from death unto Life. Verily, Verily, I say unto you, the Hour is coming



ing, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath Life in himself; so hath he given to the Son to have Life in himself; And hath given him Authority to execute Judgment also, because he is the Son of Man. Marvel not at this: For the Hour is coming, in the which all that are in the Graves, shall hear his voice. And shall come forth, they that have done Good; unto the Resurrection of Life; and they that have done Evil, unto the Resurrection of Damnation. I can of mine own Self do nothing: as I hear, I Judge: and my Judgment is Just: because I seek not mine own will, but the will of the Father which hath sent me.

### Meditation LXVII.

**L**ORD what pretences can Hypocrisie find out, when Malice hath a Mind to calumniate Innocence! Thou healest their Diseases, and they persecute thee as a Sabbath Breaker; Thou teachest them thy Heavenly Mysteries, and they seek to kill thee as a Blasphemer. Pardon us O Jesu! and by thy Grace dispose our Hearts firmly to believe thy Sublime Truths, and Humbly imitate thy unwearied Patience. Thou art the Eternal Son of God, and Heaven and Earth were made by thy Power: Thou art the Infallible Judg of the World; and Life and Death depend on thy sentence.

## Lesson LXVIII.

**I**F I bear Witness of my self, my Witness is not true. There is another that beareth Witness of me, and I know that the Witness which he witnesseth of me, is true. Ye sent unto John, and he bare Witness unto the Truth. But I receive not Testimony from Man: but these things I say, that ye might be saved. He was a Burning and a shining Light: and ye were willing for a season to rejoyce in his Light. But I have greater witness than that of John: For the Works which the Father hath given me to finish; the same Works that I do, bear witness of me, that the Father hath sent me. And the Father himself which hath sent me, hath Born Witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his Word abiding in you: for whom he hath sent, him ye believe not; search the Scriptures, for in them ye think ye have Eternal Life, and they are they which testify of me. And ye will not come to me that ye might have Life. I receive not Honour from Men. But I know you, that ye have not the love of God in you. I am come in my Fathers Name, and ye receive me not: If another shall come in his own Name, him ye will receive. How can you believe which receive Honour one of another, and seek not the the Honour that cometh from God only? Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have Believed me: for he wrote of me. But if ye believe not his Writings, how shall ye believe my Words?

*John. 5. v. 31  
to the end.*

## Meditation LXVIII.

**A**LL things bear Witness to thee, O thou Glorious Saviour of the World! the Ancient Sacrifices were Figures of thy Person, and the Sacred Scriptures foretellers of thy coming. But above all, thy own Miraculous Works most clearly demonstrate thee; The Eternal Father Proclaims thee with a voice from Heaven, and the Holy Ghost descends upon thee in the Form of a Dove; But this above all, Proclaims thee the Son of God, That never Man yet Dyed for his Enemies.

## Lesson LXIX.

Mat. 12. 1.  
Mar. 2. 23.  
Luk. 6. 1.

**A**T that Time Jesus went through the Corn-fields on the <sup>(a)</sup> Sabbath Day; and his Disciples were an Hungred; and began, as they went, to pluck the Ears of Corn, and to Eat, rubbing them in their Hands: And when certain of the Pharisees saw it, they said unto <sup>(b)</sup> him, Behold, thy Disciples do that which is not Lawful to do upon the Sabbath Day. But Jesus answering them, said, have ye never read so much as this, what David did, when he had need, and was an Hungred, he and they that were with him? How he went into the House of God in the days of Abiathar the high Priest; and did take and Eat the Shew-Bread, and gave also to them that were

(a) Luk. on the second Sabbath after the first, (b) Luk. them, why do ye? (c) Luk, days

with him, which was not lawful for him to Eat, neither for them that were with him, but for the Priests alone? (c) Or have not you read in the Law, how that on the Sabbath Days the Priests in the Temple Profane the Sabbath, and are blameless? But I say to you, that in this place is one greater than the Temple. But if ye had known what this meaneth, I will have Mercy and not Sacrifice, ye would not have condemned the Guiltless; And he said unto them, the Sabbath was made for Man, and not Man for the Sabbath. (d) Therefore the Son of Man is Lord (e) even of the Sabbath-Day.

## Meditation LXIX.

**H**OW prone are we to censure others before we are informed of their true Circumstance! How ready, O Lord, art thou to excuse the Innocent, and industriously argue in defence of the Truth! Thou knowest the meaning of those Heavenly Words, and delightest in their mildest sense; I WILL HAVE MERCY AND NOT SACRIFICE. Deliver us, O Lord, from pretending a false necessity to dispence with thy Discipline;

(c) Our Saviour takes all occasions to insinuate to the Jews that he was more than Man. He does it here in two instances, q. 1. If I who am greater than the Temple and Lord of the Sabbath do not reprove them, why do ye? but he withall justifies their Act, and pronounces them Guiltless, even according to the Law, which being only made for Man's good in general, gives way to works of Necessity and Mercy, as his greater good in particular Cases. (d) Mar. for. Luk. that. (e) Mar. Luk. also.



deliver us from scrupling at a true Necessity to prejudice with our affected rigor the end of Discipline: Teach us in thy own sense, O Lord, to practise this thy Rule, and to have Mercy, and not Sacrifice.

## Lesson LXX.

Matt. 12. 9.  
Mar. 3. 1.  
Luk. 6. 6.

**I**T (f) came to pass on another Sabbath, that he entered into \* the Synagogue, and Taught: and behold there was a Man there whose Right Hand was Withered: (g) And the Scribes and Pharisees watch'd him, whether he would heal on the Sabbath Day, that they might find an accusation against him: But, he knew their thoughts; and said to the Man who had the Withered Hand, Rise, and stand forth in the midst. And he arose and stood forth. Then said Jesus unto them, I will ask you one thing; Is it lawful on the Sabbath-days to do Good or to do Evil? to save life or to (h) destroy it? But they held their peace. And he said to them, what Man shall there be among you that shall have one Sheep; and if it fall into a Pit on the Sabbath-day, will he not lay hold on it and lift it out? How much then is a Man better than a Sheep? Wherefore it is lawful to do well on the Sabbath-days. And looking round about on them all with Anger, being grieved for the hardness of their Hearts, He said to the Man, Stretch forth thy Hand: and he did so, and it was restored whole as the other.

---

(f) Matt. And when he was departed thence. \* Mat. their.  
(g) Mat. And they asked him, saying, is it lawful to heal on the Sabbath-Days? (h) Mat. Kill.

## Meditation LXX.

**C**AN there be words more Familiar than these? and yet their Passions will not understand them. Can there be demonstration more evident than this? and yet their Blindness will not see it. Teach us, O thou Wisdom of Heaven! to argue thus convincingly; teach us to yeild to such convincing Arguments. At once thou bendest thy awful brow in reproof of their perverseness, and grieveest with hearty Sorrow in Pity of their Miseries: Every way thou takest to convert them to thy Truth; Every means thou usest to perswade us to be Happy.

## Lesson LXXI.

**A**ND they were filled with Madness, and communed one with another what they might do with Jesus. And the Pharisees went forth, and straightway took Counsel with the Herodians against him, how they might destroy him: But when Jesus knew it, he withdrew himself from thence with his Disciples to the Sea; and a great Multitude from Galilee followed him, and from Judea, and from Jerusalem, and from Idumea, and from beyond Jordan, and they about Tyre and Sidon, a great Multitude, when they had heard what things he did, came unto him. And he spake to his Disciples that a small Ship should wait on him, because of the Multitude, lest they should throng him; For

Matt. 12. 14.

Mar. 3. 6.

Luk. 6. 11.

he had healed many ; insomuch that they pressed upon him to touch him, as many as had Plagues, and he healed them all ; and unclean Spirits, when they saw him, fell down before him and cried, saying, Thou art the Son of God ; and he charged them that they should not make him known ; That it might be fulfilled which was spoken by Esaias the Prophet, saying, Behold my Servant whom I have chosen, my beloved in whom my Soul is well pleased : I will put my Spirit upon him, and he shall shew Judgment to the Gentiles. He shall not strive, nor cry, neither shall any Man hear his voice in the Streets ; a bruised Reed shall he not break, and Smoaking Flax shall he not quench, till he send forth Judgment unto Victory. And in his name shall the Gentiles trust.

### Meditation LXXI.

**A**ND, may we too, O Blessed Jesu ! be filled with Zeal ; and discourse and consult with one another, what we shall do to thee in acknowledgment of thy Miracles and return for all thy Mercies. We will adore thy Person, and Publish thy Power, and in thy Name place all our Confidence. Pity our frailties, O thou, who breakest not a bruised Reed ; inflame our Charity, Thou who quenchest not the Smoaking-Flax ; and conquer all our turbulent Passions, thou great Exemplar of Peace and Meekness.

Lesson

## Lesson LXXII.

AND it came to pass in those days, that Jesus <sup>Matt. 10. 1.  
Mar. 3. 13.  
Luk. 6. 12.</sup> went out into a Mountain to pray; and continued all Night in Prayer to God. And when it was day, he called unto him (a) his Disciples; and of them he (b) chose Twelve, that they should be with him, and that he might send them forth to Preach; whom also he named Apostles; And he gave them power to heal (c) Sickneses (d) and to cast out Devils. Now the Names of the Twelve Apostles are these. The first Simon, whom he surnamed Peter, and (e) Andrew his Brother; James, the Son of Zebedee, and John his Brother, (and he surnamed them Boanarges, which is the Sons of Thunder) Philip and Bartholomew, (f) Thomas and Matthew the Publican, James the Son of Alpheus, and Simon (g) called Zelotes, (h) Judas the Brother of James whose surname was Thaddeus, Judas Iscariot, who also (i) betrayed him. And he came down with them and stood in the plain; and the Company of his Disciples, and a great Multitude of People from Galilee and from Decapolis; and out of all Judea and Jerusalem, from beyond Jordan, and from the Sea-coast of Tyre and Sidon, who came to hear him and be healed of their Diseases. And they that were vexed with unclean Spirits; and they were healed. And the whole Multitude sought to touch him: for there went Vertue out of him, and healed them all.

(a) Mar. whom he would, and they came unto him. (b) Mar. Ordained. (c) Mat. all manner of Sickness and all manner of Disease. (d) Mat. against unclean Spirits to cast them out. (e) Mar. places Andrew after James and John as the 4th Apostle. (f) Mar. Lu. Matthew and Thomas. (g) Matt. & Mar. Simon the Cananite, whom they place last, except Judas Iscariot. (h) Mar. Lebbeus. (i) Luk. was the Traytor.



## Meditation LXXII.

**T**HUS, O my Lord! Thou beginnest thy great design with Prayer, and thy Prayer with Retirement from the distractions of the World: Thou callest whom thou pleasest, and they come to thee; Thou choosest whom thou wilt, and freely bestowest on them thy precious gifts. 'Tis not of him that wills, nor of him that runs; but of God that vouchsafeth Mercy. Have Mercy, O Lord! and chase away those unclean Spirits that too often haunt our fancies, and walk up and down our memories: Chase them away; least as they disturb our Peace, they provoke thy Wrath.

## Lesson LXXIII.

Mat. 5. 1.  
Luk. 6. 20.

**A**ND seeing the Multitudes, he went up into a Mountain, and when he was set, his Disciples came unto him. And he lifted up his Eyes on his Disciples, and opened his Mouth, and taught them, saying, Blessed are the (a) poor in Spirit, for theirs is the Kingdom (b) of Heaven. (c) Blessed are they that mourn, for they shall be comforted. Blessed are the Meek, for they shall inherit the Earth. Blessed are they who hunger and thirst after Righteousness, for they shall be filled. Blessed are the Merciful, for they shall obtain Mercy. Blessed are the pure in Heart,

---

(a) Luk. Blessed be ye Poor. (b) Luk. of God. (c) Luk. Blessed are ye that Weep now, for ye shall laugh.

for they shall see God. Blessed are the Peace-makers, for they shall be called the Children of God. Blessed are they who are persecuted for Righteousness sake, for theirs is the Kingdom of Heaven. Blessed are ye when Men shall hate you, and when they shall separate you from their company, and shall (d) *Revile* you, and cast out your Name as evil for the Son of Mans sake, and shall persecute you, and say all manner of evil against you falsely for my sake: Rejoice ye in that Day, and (e) *be exceeding glad*; for great is your reward in Heaven. For so did (f) *their Fathers* persecute the Prophets who were before you: But wo unto you that are Rich; for ye have received your consolation. Wo unto you that are full; for ye shall hunger. Wo unto you that laugh now; for ye shall mourn and weep: Wo unto you when all Men shall speak well of you; for so did their Fathers to the false Prophets.

## Meditation LXXIII.

**T**HIS, O my Soul, is the way to Beatitude, how strange soever it may seem to our sense. These are the words of the Eternal Verity, how improbable soever they may sound to our Ear. Choose whether here thou wilt be falsely happy for a while, or truly happy hereafter for ever. If we resolve for the Bliss of the Life to come, we are like to meet with Affliction in this; and if we place our felicity in this, we are sure to meet with Misery in the other. Choose which thou wilt, for one of the two must be thy Portion.

(d) *Luk.* reproach. (e) *Luk.* Leap for Joy. (f) *Mat.* they.

## Lesson LXXIV.

Matt. 5. 13,  
to 21.

**Y**E are the Salt of the Earth: but if the Salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing but to be cast out and to be troden under foot of Men. Ye are the light of the World, a City that is set on a Hill cannot be hid. Neither do Men light a Candle and put it under a Bushel: but on a Candlestick, and it giveth light unto all that are in the House. Let your Light so shine before Men, that they may see your good works, and glorifie your Father which is in Heaven. Think not that I am come to destroy the Law or the Prophets; I am not come to destroy, but to fulfil. For verily I say unto you, till Heaven and Earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach Men so, he shall be called the least in the Kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the Kingdom of Heaven. For I say unto you, that except your Righteousness exceed the Righteousness of the Scribes and Pharisees, Ye shall in no case enter into the Kingdom of Heaven.

## Meditation LXXIV.

**S**anctifie, O Lord, the Pastors of thy Church, and make us duly respect them as the Preservers of Religion: illuminate their understandings with the Light of Knowledge; and inflame their wills with the fire of thy Love. That their good Lives may shine

shine before us, and our obedience follow them; and both together bring us all to thee. Thou hast given us more than to other Nations, and Justly thou requirest a proportionate return: Accomplish, O Lord, thy merciful beginnings towards us, Thou who cam'st to fulfil all things! and with thy Heavenly Grace govern both Priest and People.

## Lesson LXXV.

**Y**E have heard, that it was said by them of old Matt. 5. 21,  
to 33.  
Time, thou shalt not kill; and whosoever shall kill, shall be in danger of the Judgment. But I say unto you, that whosoever is angry with his Brother without a cause, shall be in danger of the Judgment. And whosoever shall say unto his Brother Racha, shall be in danger of the Council: but whosoever shall say, thou Fool, shall be in danger of Hell Fire. Therefore, if thou bring thy gift to the Altar, and there remembrest that thy Brother hath ought against thee; Leave there thy gift before the Altar, and go thy way, first be reconciled to thy Brother, and then come and offer thy gift. Agree with thine Adversary quickly, whilst thou art in the way with him; lest at any time the Adversary deliver thee to the Judge, and the Judge deliver thee to the Officer, and thou be cast into Prison. Verily, I say unto thee, thou shalt by no means come out thence till thou hast paid the uttermost Farthing. Ye have heard that it was said by them of Old Time, Thou shalt not commit Adultery. But I say unto you, That whosoever looketh on a Woman to lust after her, hath committed Adultery with her already in his Heart. And if thy right  
Eye



Eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy Members should perish, and not that thy whole Body should be cast into Hell. And if thy right Hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy Members should perish, and not that thy whole Body should be cast into Hell. It hath been said, whosoever shall put away his Wife, let him give her a writing of Divorcement: But I say unto you, that whosoever shall put away his Wife, saving for the cause of Fornication, causeth her to commit Adultery; and whosoever shall marry her that is Divorced, committeth Adultery.

### Meditation LXXV.

**D**eliver us, O Lord, from every least degree of uncharitable provoking our Neighbour; that we imbitter not our Lives with mutual Animosities, nor make void our Pieties by an obstinate persisting in Injuries: But, observing the rules of our Wise Redeemer, escape the Miseries that would spring from our follies. Deliver us, O Lord, from every least degree of unduly loving our Neighbour; that we set not our Hearts upon sensual pleasures, nor imbroil our memories with impure thoughts; but obeying the commands of our careful Master, may by restraining our selves from unlawful pleasures here, be admitted to the enjoyment of those Pleasures which we may let our selves loose to without restraint.

Lesson LXXVI.

**A** GAIN, ye have heard that it hath been said by them of Old Time, Thou shalt not forswear thy self, but shalt perform unto the Lord thine Oaths. But I say unto you, swear not at all; neither by Heaven, for it is God's Throne; nor by the Earth, for it is his Footstool; neither by Jerusalem, for it is the City of the great King; neither shalt thou Swear by thy Head; because thou canst not make one hair White or Black. But let your communication be yea, yea, nay, nay; For whatsoever is more than these cometh of Evil. Ye have heard that it hath been said, an Eye for an Eye, and a Tooth for a Tooth. But I say to you, that ye resist not Evil: but whosoever shall smite thee on (a) *thy right* Cheek, turn to him the other also. And if any will sue thee at the Law, and take away thy (b) *Coat*, let him have thy *Cloak* also. And whosoever shall compel thee to go a Mile, go with him twain: Give to (c) *him* that asketh thee; and from him that would borrow of thee, turn not thou away. And of him that taketh away thy Goods, ask them not again. And, as ye would that Men should do to you, (d) do ye also to them likewise; for this is the Law and the Prophets.

Matt. 5. 33.  
Luk. 6. 29.

Meditation LXXVI.

**S**O make us, Lord, converse with a modest Calminess, since seldom the things we treat off deserve our Passion: so make us

(a) Luk. the one. (b) Luk. Cloak, forbid not to take thy Coat. (c) Luk. every Man. (d) Matt. 7. 12. Less. 81.

bear an injury with Patience, that rather than Revenge it, we be ready to bear a second. Still guide our life by that Golden Rule, to deal with others as we would be dealt with our Selves. O make us freely pardon the Miscarriages of those we live with ; and rather than contend with their frowardness about little things, lose a little more.

## Lesson LXXVII.

Matt. 5. 43.  
Luk. 6. 27,  
and 32.

**Y**E have heard that it hath been said, Thou shalt love thy Neighbour, and hate thine Enemy. But I say unto you which hear : Love your Enemies, do good to them which hate you : Bless them that curse you ; and pray for them that despitefully use you, and persecute you ; That ye may be the Children of your Father who is in Heaven : For he maketh his Sun to Rise on the Evil, and on the Good ; and sendeth Rain on the Just, and on the Unjust : For if ye love them who love you, what (e) *Reward* have ye ? (f) *do not even the Publicans the same* ? And if ye salute your Brethren only, what do ye more than others ? do not even the Publicans so ? And if ye do good to them who do good to you, what thank have ye ? for Sinners also do even the same : And if ye lend to them of whom ye hope to receive, what thank have ye ? for Sinners also lend to Sinners, to receive as much again. But, Love ye your Enemies, and do Good, and lend, hoping for nothing again, and your Reward shall be great, and ye shall be the Children of the Highest. For, He is kind unto the unthankful, and to the evil. Be ye therefore

(e) Luk. thank. (f) Luk. For Sinners also love those that love them.

Merciful, as your Father also is Merciful: Be Perfect, even as your Father which is in Heaven is Perfect.

### Meditation LXXVII.

**H**OW Wise and Holy are thy commands, O Lord! how sweetly enforced with Fit, and Evident, and familiar Arguments. Be thou my Sovereign King, O Glorious Jesu! be thou my Souls Director for ever. Thou tellest me my Duty, and enablest me to do it; Thou settest me to work, and promigest me a rich Reward; and infallibly wilt perform every tittle of thy word. O make me Merciful, O make me Perfect as thou art, then shall I love and delight in thee for ever.

### Lesson LXXVIII.

**T**AKE heed that ye do not your Alms before Matt. 6. 1, 28  
Men, to be seen of them: otherwise ye 19.  
have no Reward of your Father which is in Hea- Luk. 11. 1.  
ven. Therefore, when thou doest thine Alms,  
do not sound a Trumpet before thee as the Hy-  
pocrites do, in the Synagogues, and in the Streets,  
that they may have glory of Men. Verily, I say  
unto you, they have their Reward. But when  
thou doest thine Alms, let not thy left Hand  
know what thy right Hand doth: That thine  
Alms may be in secret: and thy Father which  
seeth in secret shall reward thee openly. And  
when thou Prayest, thou shalt not be as the Hy-  
pocrites are: for they love to Pray standing in  
the Synagogues, and in the corners of the Streets,  
that they may be seen of Men. Verily I say un-  
to



to you they have their reward. But thou when thou Prayest, enter into thy Closet, and when thou hast shut thy door, Pray to thy Father which is in Secret, and thy Father which seeth in Secret, shall reward thee openly. But when ye Pray, use not vain repetitions, as the Heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye ask him. (g) *After this manner therefore Pray ye.* Our Father which art in Heaven, Hallowed be thy Name, thy Kingdom come thy will be done in Earth as it is in Heaven: Give us (h) *this Day*, our daily Bread; and forgive us our (i) *Debts* as we forgive our (k) *Debtors*: And lead us not into Temptation; but deliver us from Evil: For thine is the Kingdom, the Power and the Glory, for ever. Amen. For if ye forgive Men their Trespases, your Heavenly Father will also forgive you: But if ye forgive not Men their Trespases, neither will your Heavenly Father forgive your Trespases. Moreover, when ye Fast, be not as the Hypocrites, of a sad countenance; for they disfigure their Faces, that they may appear unto Men to Fast: Verily, I say unto you, they have their reward. But thou, when thou Fastest, anoint thine Head, and wash thy Face: That thou appear not unto Men to Fast, but unto thy Father which is in secret: and thy Father which seeth in secret, shall reward thee Openly.

---

(g) *Luk.* And it came to pass, that as he was Praying in a certain Place, when he ceased, one of his Disciples said unto him, Lord teach us to Pray, as John also taught his Disciples; And he said unto them, when ye Pray, say, (h) *Lk.* Day by Day, or, for the Day. (i) *Luk.* Sins. (k) *Luk.* every one that is indebted to us.

## Meditation LXXVIII.

**W**O to those Foolish Hypocrites, who here expect their Reward, and Blindly neglect their true felicity: What is, alas! the applause of Men, but a little breath; which at best is vain, and often pernicious. No, No, dear Lord, let all our hopes look up towards thee, and the Eternal Glory thou reservest for us hereafter. Shall I give Alms, and Fast, and Pray, only to be seen of Men; who as easily can dissemble in their Praises as I can counterfeit in deserving them? shall I lose all my cost and labour for an empty shadow; which wisely managed would gain me Heaven it self? No, No, Heavenly Father, let all our hopes look up to thee who seeest in secret and rewardest openly.

## Lesson LXXIX.

**L**AY not up for your selves Treasures upon Matt. 6. 19, Earth, where Moth and Rust do corrupt, to the end. and where Thieves break through and Steal. But Luk. 12. 33. But lay up for your selves Bags which wax not Old: Treasures in Heaven that fail not; where neither Moth nor Rust doth corrupt, and where Thieves do not *(a)* break through nor Steal; for where your Treasure is, there will your Heart be also. The Light of the Body is the Eye: if therefore thine Eye be single, thy whole Body shall be full of Light. But if thine Eye be Evil, thy

---

*(a)* Luk. approach.

whole Body shall be full of Darknes. If therefore the Light that is in thee be Darknes, how great is that Darknes! No man can serve two Masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon. Therefore I say unto you, Take no thought for your Life, what ye shall Eat, or what ye shall Drink; nor for your Body, what ye shall put on; is not the Life more than Meat, and the Body than Raiment? behold the Fowls of the Air: For they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them: Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for Raiment? Consider the Lillies of the Feild, how they grow; they toil not, neither do they Spin. And yet I say unto you, that even Solomon in all his glory, was not arrayed like one of these. Wherefore if God so cloth the grass of the Feild, which to day is, and to morrow is cast into the Oven, shall he not much more cloth you, O ye of little Faith? Therefore take no thought, saying, what shall we Eat? or what shall we Drink? or wherewithal shall we be Clothed? (For after all these things do the Gentiles seek) For your Heavenly Father knoweth that ye have need of all these things. But seek ye first the Kingdom of God, and his Righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for it self: sufficient unto the day is the evil thereof.

*Meditation*

## Meditation LXXIX.

**W**HERE are you now you Boasters of unprofitable Sciences? What can your Learned Follies shew, compared to these Divine Conclusions? What can your finest Wits produce like these incomparable arguments? Take then away your painful trifles; and give me the words of Eternal Life. All that your studies promise is vanity; all they perform is vexation of Spirit: here 'tis alone you must seek for solid Truth, and here alone find rest for your Souls.

## Lesson LXXX.

**J**UDGE not, *(a)* that ye not Judged: condemn not, and ye shall not be condemned; forgive, *Matt. 7. 1.* and you shall be forgiven: Give, and it shall be *Luk. 6. 37.* given unto you; good measure, pressed down, and shaken together, and running over, shall Men give into your bosom. For with what Judgment ye Judge, ye shall be Judged; and with what Measure ye Mete, it shall be Measured to you again. And he spake a Parable unto them, can the blind lead the blind? Shall they not both fall into the Ditch? The Disciple is not above his Master; but every one that is perfect shall be as his Master. And why beholdest thou the Mote that is in thy Brothers Eye; but *(b)* considerest not the Beam that is in thine own Eye? Or how wilt thou say to thy Brother, Brother, let me pull out the Mote that is in thine Eye; *(c)* when thou thy self behold-

*(a)* Luk. and shall not be. *(b)* Luk. perceivest. *(c)* Matt. and behold a beam is.



*est not the Beam that is in thine own Eye? Thou Hypocrite, cast out first the Beam out of thine own Eye, and then shalt thou see clearly to pull out the Mote out of thy Brother's Eye.*

## Meditation LXXX.

**H**OW thick and close does this Heavenly Sower scatter his Seed! Every line is a new Lesson, and every Lesson a rule of Perfection: O the Magnificent bounty of our God! He gives not barely the measure we give others; but pressed down, and shaken together, and running over into our Bosoms. Why are we then so slow and dull to learn these divine instructions? Why so remiss to Practise them? Are they not sweet and excellent in themselves? Are they not infinitely profitable to us? O make us greedy to learn what thy Love makes thee so earnest to Teach.

## Lesson LXXXI.

*Matt. 7. 6. to 15.*

**A**SK, and it shall be given you: Seek, and ye shall find; Knock, and it shall be opened unto you. For every one that asketh receiveth: and he that seeketh findeth: and to him that knocketh, it shall be opened. Or what Man is there of you, whom if his Son ask Bread, will he give him a Stone? Or if he ask a Fish will, he give him a Serpent? If ye then being evil, know how to give good gifts unto your Children, how much more shall your Father which is in Heaven give good things to them that ask him? Therefore all things whatsoever

ye would that Men should do to you, do ye even so to them: for this is the Law and the Prophets. Lesson. 76  
 Enter ye in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat: Because Strait is the gate, and narrow is the way which leadeth unto Life, and few there be that find it.

## Meditation LXXXI.

**H**ARK, O my Soul! how thy gracious Lord again repeats this Golden Rule; again exalts it as the Sum and Quintessence of all his Commandments. *Whatever you would that Men should do to you, do you even so to them; for this is the Law and the Prophets.* Lay then aside all rude and morose humours, and stand prepared for the Peaceful influences of Heaven: Ask of thy mild Redeemer, who kindly invites thy Prayer, and industriously solicits thy hope: Ask, and he will surely give thee the virtue himself so particularly recommends, Of doing to others what you would they should do unto you.

## Lesson LXXXII.

**B**EWARE of false Prophets, who come to you in Sheeps cloathing, but inwardly they are ravening Wolves. Ye shall know them by their Fruits; for every Tree is known by his own Fruit:

Matt. 7. 15.  
 Luk. 6. 43.

Do Men gather (a) *Grapes* of Thorns, or (b) *Figs* of *Thistles*? Even so every good Tree bringeth forth good Fruit: but a corrupt Tree, bringeth forth evil Fruit; A good Tree (c) *cannot bring* forth evil Fruit; neither (d) can a corrupt Tree bring forth good Fruit: Every Tree that bringeth not forth good fruit is hewn down and cast into the Fire; wherefore by their Fruits ye shall know them: A good Man out of the good Treasure of his Heart, bringeth forth that which is good; and an evil Man, out of the evil Treasure of his Heart, bringeth forth that which is Evil: For, of the abundance of ~~of~~ the Heart, his Mouth speaketh. And why call ye me, Lord, Lord, and do not the things which I say? Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but, he that doth the will of my Father who is in Heaven. Many will say to me in that day, Lord, Lord, have we not Prophesied in thy Name; and in thy Name have cast out Devils? and in thy Name done many wonderful works? And then will I profess unto them, I never knew you: depart from me ye that work iniquity.

### Meditation LXXXII.

**T**IS not, I see, a few fair leaves, or promising blossoms, but the Fruit it bears, commends the Tree: 'Tis not a form of words or outward Ceremonies that can save our Soul: But the cordial love of God, and our Neighbour. Though we should know

---

(a) *Luk.* Figs. (b) *Luk.* Grapes of a Bramble Bush. (c) *Luk.* bringeth not. (d) *Luk.* doth.

all *Mysteries*, and speak them with the *Tongues of Angels*; though we had all Faith, and could remove Mountains; Yet if we aim at Heaven, nothing can carry us thither; Nothing can enter us there, but Charity and Love unfeigned.

## Lesson LXXXIII.

Therefore whosoever cometh to me, and hear-  
 eth these sayings of mine, and doth them,  
 I will shew you to whom he is like; He is like  
 a Wise Man who built a house, and digged deep,  
 and laid the Foundation on a Rock. And the  
 Rain descended; and the Floods came, and the  
 Winds blew; and they vehemently beat upon  
 that House, (e) and could not shake it; for  
 it was founded on a Rock. And every one that  
 heareth these sayings of mine, and doth them not,  
 (f) shall be likened unto a Foolish Man, that  
 without a Foundation built his house upon the (g)  
 Sand. And the Rain descended, and the (h)  
 Floods came, and the Winds blew; and beat ve-  
 hemently upon that House; and immediately it  
 fell, (i) and the ruine of that House was great. And  
 it came to pass when Jesus had ended these say-  
 ings, the People were astonished at his Doctrine: *Matt. 1. 21;*  
 for, he taught them as one having Authority, and *Lesson 53.*  
 not as the Scribes.

(e) *Matt.* and it fell not. (f) *Luk.* Is like. (g) *Luk.*  
 Earth. (h) *Luk.* Stream. (i) *Matt.* And great was the Fall  
 of it.

Meditation



## Meditation LXXXIII.

O That our Ears had heard these Holy Words, and heard them immediately from that Sacred Mouth ! Yet, alas ! without Humility and Faith, we should have hardned our selves even against that powerful Voice; and with them we may still receive the benefit of it. Thou hast brought us into the World at such a distance from beholding thee. O let thy Spirit supply to us the want of that benefit; and make us lay a firm Foundation of our Christian Profession on true Humility and Faith; knowing that though a House on the sand may make as fair a shew as a House on a Rock, yet a day of trial will shew the difference.

## Lesson LXXXIV.

Matt. 8. 1.  
Mar. 1. 40.  
Lu. 7. 1.  
—5. 12.

NOW when he had ended all his sayings in the audience of the People; and was come down from the Mountain, great Multitudes followed him; and behold a Man full of Leprosie, who seeing Jesus (*k*) fell on his Face and besought him, saying, Lord, if thou wilt, thou canst make me Clean. And Jesus, moved with compassion, put forth his Hand and touched him, saying, I will be thou clean: And as soon as he had spoken, immediately the Leprosie departed from him, and he was cleansed. And Jesus straitly

(*k*) Mar. Kneeling down to him. Matt. worshiped him.

charged

charged him, and saith unto him, See thou tell no Man; but go thy way, shew thy self to the Priest, and offer for thy cleansing *(l)* the gift that Moses commanded for a Testimony unto them; and forthwith sent him away. *(m)* But he went out, and began to Publish it much, and to blaze abroad the matter; insomuch that Jesus could no more || openly enter into \* the City, but was without in desert places; and *(n)* great multitudes came together from every quarter to hear, and to be healed by him of their infirmities. And he withdrew himself into the wilderness, and prayed.

## Meditation LXXXIV.

**T**HUS let us learn to bear our selves in all our necessities: Let us go to our God, and reverently bow before him; Let us prostrate our selves at his sacred Feet, and with an humble confidence, say to his Mercy, Lord, if thou wilt thou canst bring it to pass. All we are concern'd to fear is, our persons are unworthy, or, the things we petition unfit to be granted: else we securely may rely on thy Bounty, and without the least doubt say to thy Power, Lord, if thou wilt thou canst bring it to pass.

---

*(l)* according as. *Mar.* those things that. *(m)* But so much the more went there a Fame abroad of him. *(n)* *Mar.* they came to him. || *Viz.* After this was plac'd. But in the mean time goes there, as in the next Lesson. \* Capernaum.

## Lesson LXXXV.

Matt. 8. 5.

Luk. 7. 1.

**A**ND Jesus entered into Capernaum ; And a certain Centurions Servant, who was dear to him, was sick of the Palsie, grievously tormented, and ready to die. And when he heard of Jesus, he (a) sent unto him the Elders of the Jews ; beseeching him that he would come and heal his Servant. And when they came to Jesus, they besought him instantly, saying, that he was worthy for whom he should do this ; for he loveth our Nation, and hath built us a Synagogue : Then Jesus said, I will come and heal him ; and he went with them. And when he was now not far from the house, the Centurion (b) came to him, saying unto him, Lord, trouble not thy self, for I am not worthy that thou shouldest enter under my Roof ; wherefore, neither thought I my self worthy to come unto thee, but speak the word only, and my Servant shall be healed. For I also am a Man set under Authority, having under me Soldiers : and I say unto one, go, and he goeth ; and to another ? come, and he cometh ; and to my Servant, do this, and he doth it. When Jesus heard these things, he marvelled at him, and turned him about, and said unto the People that followed him, Verily, I say unto you, I have not found so great Faith, no not in Israel. And I say unto you, that many shall come from the East, and West, and shall sit down with Abraham, and Isaac, and

---

(a) *Matthew* makes the Centurion to have come in Person to our Saviour, probably, on the rule of what we do by our Proxies we do by our selves. (b) *Luk.* sent Friends. Otherwise, it may be probable, that after the message, when the Centurion saw that, notwithstanding our Saviour was coming forward to him, he set out to meet him, and said the same words to him.

Jacob,

Jacob, in the Kingdom of Heaven: But the Children of the Kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of Teeth. And Jesus said unto the Centurion, go thy way: and as thou hast believed, so be it done unto thee. (c) And his servant was healed in the self same hour.

## Meditation LXXXV.

**N**Ever will I so confide in my own Prayers, that I Neglect the intercession of others; Never will I so rely on others, that I cease to endeavour for my self. Still, O my Soul, let us use all the means we can; and then rest secure in the Mercy of our God. Let our good lives make way for our acceptance, and our Faith, and Humility, present our Petitions; 'tis easie for his Power to help us, 'tis natural for his Goodness to relieve us.

## Lesson LXXXVI.

**A**ND it came to pass the day after, that he Lu. 7. 11, 20 went into a City called Nain: and many 17. of his Disciples went with him, and much People. Now when he came nigh to the gate of the City, Behold there was a dead Man carried out, the only Son of his Mother, and she was a Widow: and much People of the City was with her. And when the Lord saw her, he had compassion on her,

---

Lu. (c) and they that were sent returning to the House, found the servant whole that had been sick.

and



and said unto her, weep not. And he came and touched the Bier, (and they that bare him stood still) and he said, Young Man, I say unto thee, Arise. And he that was dead, sat up, and began to speak: and he delivered him to his Mother. And there came a fear on all: and they glorified God, saying, That a great Prophet is risen up among us; and that God hath visited his people.

### **Meditation LXXXVI.**

**M**OLLIE, O Lord, my stony Heart into a tender Compassion on the common Miseries I see in the world; especially those sad oppressing calamities which too much endanger the patience of the sufferers. Remember, O Glorious Jesu! the wonders thou hast done, and let thy Ancient Mercies be renewed among us. Thou with a word canst wipe away our tears; and how desperate soever our condition may appear, how disconsolate and dead our hopes, canst immediately restore to us our former comforts.

### **Another.**

**A**ND didst thou, Blessed Lord, commiserate the afflicted Mind of this Widow, who had lost her only Son; and out of thy great tenderness didst restore her, her Son again, even from the dead; when the concern was only about a matter of this Temporal life? O let the same goodness now commiserate the state of my poor Soul. My Soul

Soul is indeed this Widow ; desolate and helpless in this World ; and has now ( besides ) lost its only Son ; thy Grace bestowed upon it ; behold it follows its dead remains Mourning, and uncapable of consolation ; But do thou vouchsafe to say to it, in the abundance of thy Pity and Tenderness, ( for surely thou Pitiest immortal Souls, the Price of thy Blood ) *Weep not* : Touch the Bier and say *Young Man*, ( for, alas, thy Grace is yet but young, a late gift unto my Soul ) *I say unto thee Arise*. And let thy all-powerful word restore it again alive, still speaking to the comfort of my desolate Soul, and to the Praise of thy Glorious Name. Amen.

## Lesson LXXXVII.

**A**ND the Disciples of John shewed him of Matt. 11. 2; all these things: And when he had Lu. 7. 18. heard in the Prison the Works of Christ, calling unto him two of his Disciples, he sent them to Jesus, and said unto him, Art thou he that should come, or do we look for another? When the Men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come, or look we for another? And in that same hour he cured many of their Infirmities, and Plagues, and of Evil Spirits; and unto many that were Blind he gave sight. Then Jesus answering, said unto them, go your way, and tell John what you have seen and heard: how the Blind receive their Sight, the Lame Walk, the Lepers are Cleansed, and the Deaf Hear, the Dead

Dead are Raised up, and the Poor have the Gospel Preached to them. And, Blessed is he who-  
soever shall not be offended in me.

### Meditation LXXXVII.

**L**ORD, let us neither too lightly believe, nor lazily sit down in a careless Neutrality; but concern our selves in the enquiry after thee, and use all the means we can to find out the Truth. Thou art alone, O Blessed Jesu! the Saviour of the World; and we look not for another. Thou engagest thy omnipotency to convince us by Miracles, and illustratest thy Poverty by a resplendent Robe of Sanctity; And Blessed is he that shall not be offended in thee.

### Lesson LXXXVIII.

*Matt. 11. 7.  
Luk. 7. 24.*

**A**ND when the Messengers of John were departed, Jesus began to say to the Multitude concerning John, What went ye out into the Wilderness to see? a Reed shaken with the Wind? But what went ye out for to see? a Man Cloathed in soft Raiment? Behold they *(a)* who are gorgeously apparelled, and live delicately, are in Kings *(b)* Houses. But what went ye out for to see? a Prophet? yea, I say unto you, and much more than a Prophet. For, this is he of whom it is written, Behold, I send my Messen-

---

*(a)* *Mat.* that wear soft Cloathing. *(b)* *Luk.* Courts.

ger before thy Face, who shall prepare thy way before thee. Verily I say unto you; among them that are born of Women, there has not risen a greater Prophet than John the Baptist; notwithstanding, he that is least in the Kingdom of (c) Heaven is greater than he. And from the days of John the Baptist until now, the Kingdom of Heaven suffereth violence, and the violent take it by force. For all the Prophets and the Law Prophesied until John: and if ye will receive it, this is Elias who was for to come. He that has Ears to Hear let him Hear: And all the People that heard him and the Publicans justified God, being baptized with the baptism of John. But the Pharisees and Lawyers rejected the Counsel of God against themselves, being not baptized of him.

### Meditation LXXXVIII.

SO let us willingly Praise, without Envy, or Flattery; not for their wealth, or brave appearance in this world, but for their real virtue and title to the other. None among the Prophets was greater than John the Baptist: Yet the least among the Saints was greater than he. Lord, make us violently resist our own corrupt inclinations, and violently desire thy Eternal Felicities: make us delight in a Pious life, for what it is here; but infinitely more for what it will be hereafter.

---

(c) Luk. God.



## Lesson LXXXIX.

Matt. II. 16.

Luk. 7. 31.

**A**ND the Lord said, whereunto shall I liken the Men of this generation? And to what are they like? They are like unto Children sitting in the <sup>(d)</sup> Market place, and calling unto their fellows, and saying, we have piped unto you and ye have not danced; we have mourned unto you, and ye have not <sup>(e)</sup> lamented: For John the Baptist came neither eating bread nor drinking wine, and <sup>(f)</sup> ye say, he hath a Devill. The Son of Man is come Eating and Drinking, and ye say, behold a gluttonous Man and a wine bibber; a friend of Publicans and Sinners. But Wisdom is justified of her Children. Then began he to upbraid the Cities wherein most of his mighty works were done, because they repented not. Wo unto thee Chorazin, Wo unto thee Bethsaida; for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in Sackcloth and Ashes: but I say unto you, it shall be more tolerable for Tyre and Sidon, in the day of Judgment, than for you. And thou Capernaum which art exalted up to Heaven, shall be brought down to Hell; for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day; but I say unto you, that it shall be more tolerable for the Land of Sodom in the day of Judgment, than for thee.

(d) Matt. Market. (e) Luk. Wept. (f) Matt. they.

Medi-

## Meditation LXXXIX.

**W**O to those wilful Souls, whose Passion so Blinds their Reason, that they hear the Argument, and will not understand its evidence; That they see the Wonder, and will not perceive the Miracle. But, Truth at last shall triumph over Error, and Wisdom be justified of all her Children. Wo to those froward Spirits, who call Good Evil, and Evil Good, who quarrel with austerities as Melancholy and Superstitious, and censure a familiar Virtue as slack and undisciplin'd, and cross-interpret every thing to a perverse sense. But Truth at last shall triumph over Error, and *Wisdom be Justified of all her Children.*

## Lesson XC.

**A**ND one of the Pharisees desired him that he would Eat with him. And he went into the Pharisees House, and sat down to Meat. And behold, a woman in the City, which was a Sinner, when she knew that Jesus sat at Meat in the Pharisees House, brought an Alabaster Box of Ointment, and stood at his Feet behind him Weeping, and began to wash his feet with Tears, and did wipe them with the Hair of her Head, and kissed his feet, and anointed them with the Ointment. Now when the Pharisee which had bidden him, saw it, he spake within himself, saying, this Man, if he were a Prophet, would have known who, and what manner of Woman this is that

Luk. 7. v. 36,  
to the end.

that toucheth him: for she is a Sinner. And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain Creditor, which had two Debtors: the one ought him five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore which of them will love him most? Simon answered, and said, I suppose that he to whom he forgave most. And he said unto him, thou hast rightly Judged. And he turned to the Woman, and said unto Simon, seest thou this Woman? I entered into thine House, thou gavest me no water for my Feet: but she hath washed my feet with Tears, and wiped them with the Hair of her Head. Thou gavest me no kifs: but this woman since the time I came in, hath not ceased to kifs my feet. Mine Head with Oil thou didst not anoint: but this woman hath anointed my Feet with Ointment. Wherefore I say unto thee, Her Sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, thy Sins are forgiven. And they that sat at meat with him, began to say within themselves, Who is this that forgiveth Sins also? And he said unto the Woman, thy Faith hath saved thee; go in Peace.

### Meditation XC.

**O** The sweet Spirit of our Blessed Saviour! how readily he entertains a returning Sinner! how graciously repeats and dwells on every passage of their conversion; exalting each little circumstance with a rare industrious eloquence, and closing all with a free

free and general Pardon! *Many Sins are forgiven her, because she loved much.* O the strange efficacy of perfect love! it instantly changes the most vicious life into a course of Heroick Virtue: it instantly turns the most dreadful wrath of God into Peace, and Joy, and everlasting Mercies. And becaule many Sins are forgiven it, the more it Loves:

## Lesson XCI.

**A**ND they went into a House: and the Multitude cometh together again, so that they could not so much as Eat Bread. And when his Friends heard of it, they went out to lay hold of him; for they said, he is beside himself. Then was brought to him one possessed with a Devil, Blind, and Dumb; (a) *and he healed him, insomuch that the blind and dumb both spake and saw: and all the People (b) were amazed, and said, is not this the Son of David? But (c) when the Pharisees who came down from Jerusalem heard it, they said, (d) This fellow hath Beelzebub and doth not cast out Devils but by the (e) Prince of the Devils.* But Jesus, knowing their thoughts; called them unto him; and said unto them in Parables, how can Satan cast out Satan? Every Kingdom divided against it self is (f) brought to desolation; and every City or House divided against it self (g) shall not stand. And if Satan cast out Satan, he is divided; and if Satan rise up against

Matt. 12. 22

Mar. 3. 19

Luk. 11. 14.

(a) Luk. And it came to pass when the Devil was gone out.  
(b) Luk. Wondered. (c) Luk. Some of them. (d) Luk. He casteth out Devils by. (e) Luk. Chief. (f) Mar. Cannot stand. (g) Luk. Falleth.



himself, and be divided ; *(h)* *he cannot stand but hath an end* ; Because ye say that I cast out Devils through Belzeebub ; And if I by Beelzebub cast out Devils, by whom do your *(i)* *Children* cast them out ? Therefore they shall be your Judges. But if I cast out Devils, *(k)* *by the Spirit of God,* then the Kingdom of God is come *(l)* *unto you.* Or else, how can one enter into a strong Mans House, and spoil his Goods, except he first bind the Strong Man ? and then he will spoil his House. When a strong Man Armed keepeth his Palace, his goods are in Peace ; but, when a stronger than he shall come upon him, and overcome him, he taketh from him all his Armour wherein he trusted, and divideth his spoils : he that is not with me is against me, and he that gathereth not with me, scattereth abroad. Wherefore, I say unto you, all *(m)* *manner of Sin* shall be forgiven unto the Sons of Men, and Blasphemies wherewith soever they shall Blaspheme : but the Blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him, but whosoever speaketh against the Holy Ghost, *(n)* *it shall not be forgiven him,* neither in this World neither in the World to come, but he is in danger of Eternal Damnation : Because they said, he hath an unclean Spirit.

---

*(h)* *Matt. Luk.* How shall his Kingdom stand? *(i)* *Luk.* Sons. *(k)* *Luk.* With the finger of God no doubt. *(l)* *Luk.* Upon ἐφ' ὑμᾶς in both. *(m)* *Mar.* Sins. *(n)* *Mar.* Hath never forgiveness.

Medita-

## Meditation XCI.

**D**eliver us, O Lord, from those desperate Sins, which so rarely are pardon'd; that they are said to be unpardonable: deliver us from resisting the motions of thy Spirit; and from choaking the convictions of our own Consciences: Deliver us, O Lord! and never let the Devil of Blasphemy enter into thy Servants. But enter thou, O dearest Jesu, and possess our Hearts for ever. Cast out by thy Powerful Grace every wicked Spirit that molests us; and conquer our strong Corruptions that else will overcome us.

## Lesson XCII.

**E**ither make the Tree good, and his Fruit good; or else make the Tree corrupt, and its Fruit corrupt; for the Tree is known by its Fruit. O Generation of vipers! how can ye being Evil, speak good things? For out of the abundance of the Heart the Mouth speaketh. A good Man out of the good treasure of the Heart bringeth forth good things: and an evil Man out of the evil treasure bringeth forth evil things. But I say unto you, that every Idle word that Men shall speak, they shall give account thereof in the Day of Judgment. For by thy words thou shalt be justified, and by thy words

*Mat. 12. 33.  
Luk. 11. 14.  
and 29.*

thou shalt be condemned. (a) *Then certain of the Scribes and of the Pharisees answered, saying, Master we would see a sign from thee.* But he answered and said to them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the Prophet Jonas. For as Jonas was three Days and three Nights in the Whales Belly: So shall the Son of Man be three Days and three Nights in the Heart of the Earth. As Jonas was a sign unto the Ninevites, so shall also the Son of Man be to this generation. The Men of Nineveh shall Rise in Judgment with this generation, and shall condemn it: because they Repented at the Preaching of Jonas; and behold a greater than Jonas is here. The Queen of the South shall Rise up in the Judgment with this generation, and shall condemn it: for she came from the utmost parts of the Earth to hear the wisdom of Solomon; and behold a greater than Solomon is here.

## Meditation XCII.

**C**LEANSE thou our Hearts, O Lord, from all vain and unlawful thoughts, and our Mouths from all foolish and Idle words, and our whole lives from all wicked and unprofitable Deeds. For in that great and terrible Day, by what we are we shall be Justified; and by what we are we shall be condemned. How many Nations will Rise up against us? How will our Consciences reproach and confound us, if we neglect such

(a) *Luk.* And others tempting him sought of him a Sign from Heaven.

motives to Repentance? if we refuse the Wisdom of the Son of God, who came down from the Highest Heavens himself to Teach us?

## Lesson XCIII.

**N**O Man when he hath lighted a Candle putteth it in a secret Place, neither under a Bushel, or under a Bed; but on a Candlestick, that they who come in may see the light. (c) The light of the Body is the Eye: therefore when thine Eye is single, thy whole Body also is full of Light; but when thine Eye is Evil, thy Body also is full of Darknes. Take heed therefore that the Light which is in thee be not Darknes, for how great is that Darknes? If thy whole Body therefore be full of Light, having no part Dark, the whole shall be full of Light. As when the bright shining of a Candle doth give thee Light. (d) When the unclean Spirit is gone out of a Man, he walketh through dry places seeking rest and findeth none. Then he saith, I will return into my House from whence I came out: and, when he is come he findeth it empty, swept and garnished. Then goeth he, and taketh with him seven other Spirits more wicked than himself; and they enter in and dwell there: and the last state of that Man is worse than the first. Even so shall it be also unto this wicked generation.

Lu. 11. 33.

see Lesson 74.

Matt. 5. 15

Mar. 4. 21.

(c) Mat. 6. 22. (Lesson 79) (d) Matt. 12. 43. Luk. 11. 24.



## Meditation XCIII.

**P**URIFIE, O Lord, the intention of our Hearts, that our whole aim may be the advancement of thy Glory, directing still every thought, and word, and action, to the Eternal Salvation of our selves and others. So shall we never Miscarry in our way, while we walk by the Light of a sincere Conscience. Deliver us, O Lord, from all wicked Spirits, and Consecrate our Souls into a residence for thy self: and when thou once hast chas'd away our Enemy, suffer him no more to return again into those Hearts which thou hast Purified and Consecrated to thy self; least our latter state become worse than the former.

## Lesson XCIV.

Luk. 11. 27.  
Matt. 12. 46.  
Mar. 3. 31.  
Luk. 8. 19

**A**ND it came to pass as he spake these things, a certain Woman of the Company lift up her voice, and said unto him, Blessed is the Womb that bare thee, and the Paps which thou hast suck-ed. But he said, yea, rather Blessed are they that hear the Word of God and keep it: And while he yet talked to the People, behold, his Mother and his Brethren stood without, desiring to speak with him, and could not come at him for the Press: and they sent unto him call ing him: And (d) it was told him by certain which said, behold

---

(d) *Mar.* the Multitude which sat about him.

thy

thy Mother and thy Brethren stand without, and seek for thee, desiring to \* speak with thee. But he answered and said unto them, Who is my Mother, and who are my Brethren? And he looked round about on them who sat about him, and stretched forth his Hand towards his Disciples, and said, (e) *Behold my Mother and my Brethren. For whosoever shall do the will of my (f) Father who is in Heaven, the same is my Brother and my Sister, and Mother.*

## Meditation XCIV.

**B**lessed, O Lord Jesu, is the Womb that bare thee, and the Paps that gave thee suck; Blessed is every one that had the Honour of being related to thee: Blessed were thy Followers, who saw thy Miracles, and thy Familiar Acquaintance, who convers'd with thee: Blessed were thy Disciples, whom thou didst chuse for thine own Companions: Yet still preferring thy wiser Judgment: Blessed rather are they who hear the Word of God and keep it. Justly, O Lord, dost thou require us to forsake our nearest Friends and Relations in this World for thy sake and the Gospels, when we see thee renouncing thy own Relations (according to the Flesh) for our sakes, that thou might'st receive us into the same degree of nearness to thy self with them, by our being doers of the will of thy Father who is in Heaven.

\* *Luk. See.* (e) *Lk.* My Mother and Brethren are these who hear the word of God and do it. (f) *Mat. God.*

## Lesson XCV.

Matt. 13. 1.  
Mar. 4. 1.  
Luk. 8. 4.

THE same Day, went Jesus out of the House, and sat by the Sea side, and began again to teach. And great Multitudes were gathered together, and were come to him out of every City; so that he went into a Ship, and sat in the Sea, and the whole Multitude (a) stood on the shore. And he (b) taught them many things by Parables, and said unto them, in his Doctrine: Harken Behold a Sower went out to sow his Seed: and as he sowed, some seeds fell by the way side, and it was trodden down, and the Fowls of the air came and devoured them up. And some fell on (c) Stony ground where they had not much Earth; and immediately they sprang up, because they had no depth of Earth: (d) but when the Sun was up they were scorched, and because they had no Root, they withered away. And some fell among Thorns, and the Thorns grew up with them, and choaked them, and they yielded no Fruit. But other fell on Good ground, and did yield Fruit that sprang up and encreased and brought forth (e) some an Hundred fold, some Sixty fold, and some Thirty fold. And when he had said these things, He cried, He that hath Ears to hear, let him hear.

(a) Mar. Was by the Sea on the Land. (b) Matt. Spake many things unto them in Parables. Luk. Spake by a Parable. (c) On a Rock. (d) Luk. And as soon as it was sprung up it withered away because it lacked moisture. (e) Mar. Some Thirty, some Sixty, and some an Hundred.

Meditation

## Meditation XCV.

**T**HUS every where the People flock to thee, and strive to hear thy Heavenly Discourses: they flock to thee; and whither should they go? For thou hast the words of Eternal Life. O make us, Lord, receive with Joy thy Divine instructions, and sink them deeply in our Hearts, that they may spring up and encrease, and bring forth Fruit to perfection. Every where thou teachest them that come to thy Lessons, and nothing can disappoint the designs of thy Charity: If the Multitudes encrease, thou leavest thy House: If they press and incommode thee on the shoar, thou withdrawest into the Ship; but, still goest on to Preach, and callest aloud upon every one to hear. O that we may have Ears to hear thy Divine instructing.

## Lesson XCVI.

**A**ND when he was alone, (f) *they that were* Matt. 13. 10. about him with the Twelve, came and said Mar. 4. 10. unto him, why speakest thou to them in Parables? Luk. 8. 9. (g) *And what might this Parable be?* He answered and said unto them, because unto you it is given to know the (h) *Mysteries* of the Kingdom of

---

(f) Matt. Luk. The Disciples. (g) Mar. Asked him of the Parable. (h) Mar. Mystery.



(i) *God*; but to (k) *others* that are without it is not given, but all these things are done in Parables: \*For whosoever hath, to him shall be given and he shall have more abundance: but, whosoever hath not, from him shall be taken away even that which he (l) *seemeth to have*. Therefore speak I to them in Parables; *That seeing, they may see, and not perceive, and hearing they may hear, and not understand*; least at any time they should be converted, and their Sins should be forgiven them: And in them is fulfilled the Prophecy of Esaias, which saith, by hearing ye shall hear, and shall not understand, and seeing ye shall see, and shall not perceive: For this Peoples heart is waxed gross, and their Ears are dull of hearing, and their Eyes they have closed; least at any time they should see with their Eyes, and hear with their Ears, and should understand with their Heart, and should be converted, and I should heal them. But Blessed are your Eyes, for they see; and your Ears, for they hear. For Verily I say unto you, that many Prophets and Righteous Men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

## Meditation XCVI.

**B**Lessed, O Holy Jesu, were the Eyes that saw thee, while thou dwellest among us, and the Ears that heard those glo-

---

(i) *Matt. Heaven.* (k) *Matt. Mar. them.* \* see *Mar* 4. 16. *Lu.* 8. 18. (l) *Mat. Harh.* (m) *Matt.* Because they seeing see not, and hearing they hear not, nor understand.

rious Truths thou revealedst to the world. But O! how far more blessed are the Souls who see thee now, and Love and enjoy thee for ever. Blessed are they who know thee now by Faith, and believe the sacred Mysteries of thy Kingdom. But, O, how far more blessed shall they be who see the Truth of those Mysteries, and behold thy Face for ever.

Lesson XC VII.

AND he said unto them, know ye not this Parable? and how then will ye know all Parables? (a) *Hear ye therefore the Parable of the Sower*: (b) *the Seed is the word of God*: (c) those by the way side where the word is sown, are they that hear, but when they have heard the word of the Kingdom, and understand it not, (d) *Satan* cometh immediately, and catcheth away (e) *the word that* was sown in their Heart, lest they should believe and be saved. (f) These likewise that received the Seed (g) *in Stony places*; are they who, when they have heard the word, immediately receive it with (h) *Gladness*: yet have they no Root in themselves, and so (i) *endure* but for a while (k) afterward when affliction or

Matt. 13. 18.  
Mar. 4. 13.  
Luk. 8. 11.

(a) *Luk.* The Parable is this. (b) *Mar.* The Sower soweth the Word. (c) *Mat.* This is he that received Seed by the way side. *Mar.* These are they by the way side, where the Word is sown. *Luk.* Those by the way side are they. (d) *Luk.* The Devil. *Matt.* The wicked one. (e) *Matt.* That which. (f) *Matt.* He that received the Seed into stony places, is he. *Mar.* These are they which are sown on stony Ground. *Luk.* They on the Rock are they. (g) *Luk.* On the Rock. (h) *Mar.* *μετὰ χαρῆς.* *Mat. Luk. μετὰ χαρῆς.* *Mat. Luk.* With Joy. (i) *Luk.* Believe. (k) *Matt.* For.

persecution ariseth for the words sake, immediately they are offended, and in time of Temptation fall away : (l) And these are they that received Seed among the Thorns : who, when they have heard the word, go forth, and the cares of this World, and the deceitfulness of Riches, and (m) *the Lusts of other things* entring in, choak the Word, and (n) *it becometh unfruitful.* (o) And that on good ground are they, who, in an honest and good Heart, having heard the Word, (p) *keep it*, and understand it, and bring forth Fruit with patience : (q) *some Thirty fold, some Sixty, and some an Hundred.*

### Meditation XC VII.

**S**AY now which kind of Earth art thou, my Soul? which part of the Parable represents thy State? Pardon, O dearest Jesu ! what hitherto I have done, and prevent by thy Grace what I shall do hereafter. In all these ways of Miscarrying our selves, I find I am too much concerned ; and if my heart sometimes be good, and my intention honest, I seldom persevere to bring forth fruit with Patience. What I want yet

---

(l) *Matt.* He that received seed among the Thorns is he. *Mar.* These are they which are sown among Thorns. *Luk.* That which fell among Thorns are they. (m) *Luk.* The pleasures of this Life. (n) *Luk.* They bring no fruit to perfection (o) *Matt.* He that received seed into the good ground is he. *Mar.* These are they which are sown on good ground. *Luk.* That on the good ground are they. (p) *Mar.* receive it. (q) *Matt.* some an Hundred fold, some Sixty, some Thirty.

of

of being, O make me become by thy Grace,  
that thou maist receive the Fruit thy Love  
expecteth.

### Meditation XCVIII.

**A**ND he said, so is the Kingdom of God, as *Mar. 4. 26. 30.*  
if a Man should cast Seed into the ground: *30.*  
and should sleep, and rise Night and Day, and  
the seed should spring and grow up he knoweth  
not how. For the Earth bringeth forth Fruit of  
her self; first the blade, then the Ear, after that,  
the full Corn in the Ear. But when the Fruit is  
brought forth, immediately he putteth in the  
Sickle, because the Harvest is come. Another *Mar. 13. 24.*  
Parable put he forth unto them, saying; The *30 31.*  
Kingdom of Heaven is likened to a Man who  
sowed good seed in his field: But while Men  
slept, his Enemy came and sow'd Tares among  
the Wheat, and went his way. But when the  
Blade was sprung up, and brought forth Fruit,  
then appeared the Tares also. So the Servants  
of the Householder came and said to him, Sir, did  
you not sow good seed in your field? from  
whence then has it Tares? He said to them, an  
Enemy hath done this. The servants said to him,  
will you then that we go and gather them up?  
But he said, nay, least while you gather up the Tares  
you Root up also the Wheat with them. Let  
both grow together till the Harvest: and in the  
time of Harvest I will say to the Reapers, gather  
ye together first the Tares, and bind them in  
bundles to burn them; but gather the Wheat in-  
to my Barn.



## Meditation XCIII.

**P**atience, my Soul, forbear thy Neighbours Infirmities, forbear their errors; unless thy Place or prudent Charity oblige thee to correct them. 'Tis sorrow enough to be Miserable hereafter: 'Tis joy enough to be Happy for ever. Gain them if thou canst by Love and Meekness, but strive not rashly to Root them out, lest thou endanger the innocent: nor enviously grudge their share in this world, lest thou ruine thy self: The day will come, when each Man shall be rewarded according to his Works.

## Lesson XCIX.

Matt. 13. 31.

Mar. 4. 30.

Luk. 13. 18.

**A**nother Parable put he forth unto them, saying, unto what shall we liken the Kingdom (a) of God? or with what comparison shall we compare it? It is like a Grain of Mustard-Seed; which a Man took and sow'd in his (b) Field: which, when it is sown, is indeed less than all the Seeds that are in the Earth; but when it is grown becometh greater than all Herbs, and waxeth a great Tree, and shooteth out great Branches; so that the Birds of the Air (c) come and lodge in the Branches thereof. Another Parable spake he to them, the Kingdom of Heaven is like

(a) Mat. Of Heaven. (b) Luk. Garden. (c) Mar. May lodge under the shadow of it.

unto Leaven, which a Woman took and hid in three Measures of Meal till the whole was leavened. All these things spake Jesus to the Multitude in Parables: and with many such Parables spake he the word unto them, as they were able to hear it: But without a Parable spake he not unto them. That it might be fulfilled which was spoken by the Prophet, saying, I will open my Mouth in Parables; I will utter things which have been kept secret from the foundation of the World. But, when they were alone, he expounded all things to his Disciples.

### Meditation XCIX.

**C**ultivate, O Lord, the seed thou hast sown in our Hearts; that our Faith may quicken into Love, and both together shoot forth into fruitful works; and all our weary thoughts come and rest themselves under the shadow of their Branches. For by thy Gracious influence, every small endeavours is blest with a great increase. We of our selves are a lifeless lump; but, O, infuse thy spirit into our Souls, and conserve it there in an humble secrecy, till it begin to work and ferment and spread by degrees over all our Powers; that we may know and relish, and with thankfulness receive those Blessed secrets, which having been so long kept secret, are now by thy own Mouth revealed to us.

Lesson

## Lesson C

Matt. 13. v.  
36. to 44.

**T**HEN Jesus sent the Multitude away, and went into the House: and his Disciples came unto him, saying, Declare unto us the Parable of the Tares of the Field. He answered and said unto them, He that soweth the good seed is the Son of Man: The field is the World, the good seed are the Children of the Kingdom: but the Tares are the Children of the wicked one. The Enemy that sowed them, is the Devil: the Harvest, is the end of the World: and the Reapers are the Angels. As therefore the Tares are gathered and burnt in the Fire; so shall it be at the end of this World. The Son of Man shall send forth his Angels, and they shall gather out of his Kingdom all things that offend, and them which do Iniquity; and shall cast them into a furnace of Fire: there shall be wailing and gnashing of Teeth. Then shall the Righteous shine forth as the Sun, in the Kingdom of their Father. Who hath Ears to hear let him hear.

## Meditation C.

**S**PEAK thou within us, dearest Lord, that we may hear and understand thy voice: draw us to thy self with thy special Grace, that we may believe and follow thy commands. So shall we scape that Dark unquenchable Fire, and shine with thee in thy Kingdom for ever. Hasten this thy Kingdom, O glorious Jesu, and send forth thy holy Angels with speed in relief of thy Children: Command them to gather all Scandals out of the Church,

and

and reduce to thy obedience the workers of iniquity. Then shall the Just shine as the Sun in the Kingdom of their Father.

## Lesson CI.

**A** Gain, the Kingdom of Heaven is likened unto *Matt. 13. 44,* to Treasure hid in a Field: the which *to 53,* when a Man hath found, he hideth; and for Joy thereof goeth and selleth all that he hath, and buyeth that Field. Again, the Kingdom of Heaven is like unto a Merchant Man, seeking goodly Pearls. Who when he had found a Pearl of great price, he went and sold all that he had, and bought it. Again, the Kingdom of Heaven is like unto a Net that was cast into the Sea, and gathered of every kind. Which when it was full they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the World: the Angels shall come forth, and sever the wicked from among the Just; And shall cast them into the Furnace of Fire, there shall be wailing and gnashing of Teeth. Jesus saith unto them, have ye understood all these things? They said unto him, yea Lord. Then he said unto them, therefore every Scribe which is instructed unto the Kingdom of Heaven, is like unto a Man that is an Householder, which bringeth forth out of his Treasure things both New and Old.

K

Meditation



## Meditation CI.

**R**eligion indeed is such a Treasure as will abundantly repay us for purchasing the Field in which it lies, and the Duties that surround it, though at the expence of all that we can sell or part with in this World. Help us, gracious Lord, to make this wise choice, that at the time of thy severing the Good from amongst the Bad, thou may'st vouchsafe to choose us out for thy self.

## Lesson CII.

*Matt. 12. 53.  
Mar. 6. 1.  
Luk. 4. 14.*

**W**HEN Jesus had finisht these Parables, he departed thence, and came into his own Country Galilee, and his Disciples follow him. And there went out a fame of him through all the Region round about. (d) *And he taught* in their Synagogues, being glorified of all. And he came to (e) Nazareth where he had been brought up: and as his Custom was, he went into the Synagogue on the Sabbath day, and stood up to Read. And there was delivered unto him the Book of the Prophet Esaias; and when he had opened the book, he found the Place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to Preach the Gos-

---

(d) *Mar.* And when the Sabbath day was come he taught, &c. (e) *Craddock* makes two beings at Nazareth; placing of this Lesson and the following in this place, and Luke next after Lesson 50.

pel to the Poor : he hath sent me to heal the broken hearted, to Preach deliverance to the Captives, and recovering of sight to the Blind ; to set at Liberty them that are Bruised : to Preach the acceptable Year of the Lord. And he closed the Book, and he gave it again to the Minister, and sat down : and the Eyes of all them that were in the Synagogue were fastned on him. And he began to Say unto them, this day is this Scripture fulfilled in your Ears. And all bare him witness, and wondered at the gracious words which proceeded out of his Mouth.

## Meditation CII.

**W**HAT thou wert sent to do, thou hast fully performed, O Glorious Redeemer of the World ! Thou hast opened the Eyes of the Blind, and the understandings of the ignorant. And all those Miraculous Truths, which the Prophets foretold, are perfectly fulfilled in thee. Thou hast healed the Bruises of our fallen nature, and restor'd our Souls to Strength and liberty. Thou hast delivered us from the Dominion of Satan, and Opened to our hopes the Kingdom of Heaven.

## Lesson CIII.

**A**ND many hearing him were astonished, saying, from whence hath this Man these things ? and what wisdom is this that is given unto him, that even such Mighty works are

Matt 13. 54.  
Mar. 6. 2.  
Luk. 4. 23.

---

|| Matt. This Wisdom, and these mighty works

R 2

wrought

wrought by his Hands? Is not this (a) *Josephs Son*? Is not his Mother called Mary, and his Brethren James, and Joses, and Simon and Judas; and his Sisters are they not all with us? Whence then hath this Man all these things? And they were offended (b) *in him*: But Jesus said unto them, Ye will surely say unto me this Proverb, Physician heal thy self: whatsoever we have heard done in Capernaum, do also here in thy Countrey. And he said, Verily I say unto you, (c) *A Prophet is not without Honour, save in his own Countrey*, and among his own Kin, and in his own House. But I tell you of a Truth, many widows were in Israel in the days of Elias; when the Heaven was shut up three Years and six Months, when great Famine was throughout the Land: but unto none of them was Elias sent, save unto Sarepta a City of Sidon, unto a woman that was a widow. And many Lepers were in Israel in the time of Elizeus the Prophet: and none of them was cleansed, saving Naman the Syrian. And all they in the Synagogue, when they heard these things, were filled with wrath; and rose up, and thrust him out of the City, and led him to the brow of the Hill (whereon their City was built) that they might cast him down headlong. But he passing through the midst of them went his way. And he (a) *could there do no mighty works* because of their unbelief, save, that he laid his Hands on a few sick folk and healed them; and he marvelled because of their unbelief.

---

(a) *Matt.* The Carpenter's Son. *Mar.* The Carpenter, the Son of Mary, the Brother of James, &c. (b) *Mar.* at. Greek of both *ev.* (c) *Luk.* No Prophet is accepted in his own Country. (d) *Matt.* Did not there many.

Meditation CIII.

**T**HUS does our weakness judge of others, or worse, perhaps our malice censures their qualities: we rashly conclude upon outward presumptions, and little consider their inward worth; We are apt to undervalue, whom we are familiarly acquainted with, and scarce can think highly of them whom we have once known low. Heal us, O thou great Physician of our Souls! heal us of all our Diseases; and above them all, of our rude impatience towards those that would cure us. Whatever they do who know thee not, let not thy Church dishonour thee, nor those of thine own Household undervalue thy Mercies: Let not our unbelief chace thee away, nor our ingratitude overcome thy Goodness. Heal us, O great Physician of our Souls, and let thy lowliness to us that know thee, provoke us to adore thy wonderful condescension.

Lesson CIV.\*

**A**ND when a convenient day was come, that Herod on his Birth-Day made a Supper to his Lords, High Captains, and chief Estates of Galilee, the Daughter of Herodias came in and danced before them, and pleased Herod and them

*Matt. 14.6.*

*Mar. 6.21.*

---

(\*) *Matt.* When Herod's Birth day was kept, \* See *Less. 45.*



that sat with him: And the King said to the Damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he sware unto her, whatsoever thou shalt ask of me I will give it thee, unto the half of my Kingdom. And she went forth and said to her Mother what shall I ask? And she (b) (*being instructed of her Mother,*) came in straitway with haste unto the King, and asked, saying, I will that thou give me (c) *by and by* in a Charger the Head of John the Baptist. And the King was exceeding sorry: Nevertheless for the Oaths sake, and for their sakes who sat with him at Meat, he would not reject her; but commanded it to be given her. And immediately the King sent an (d) Executioner, and he went and beheaded John in the Prison. And his Head was brought in a Charger, and given to the Damsel: and the Damsel gave it to her Mother. And when his Disciples heard of it, they came and took up (e) the Body, and (f) laid it in a Tomb; and went and told Jesus.

#### Meditation CIV.

SO dangerous a thing is too free a Jollity, if it meet us unhappily with a malice to abuse it: So desperate is the state that's engaged to be wicked, if it fall into circumstances that press on to a further ruine. Deliver us, O Lord, from the assaults of violent Temptations; Deliver us from increasing them by our rashness? Never let thy

---

(b) *Matt.* before *Mar.* said, the head of John the Baptist and she. (c) *Matt.* here. (d) *Mar.* and commanded his head to be brought (e) *Mar.* His Corps. (f) *Matt.* Buried it.

Grace abandon us so far as to hate our Reprover, or meditate revenge on the Charity that crosses our Humour; never let our wickedness prevail so far, as to lay snares for others, nor take advantage of their weakness to plunge them deeper in guilt. Deliver us, O Lord, from ruining our selves and others both at once.

Lesson CV.

**W**HEN Jesus heard of it, he departed thence *Mat. 14. 13.* by Ship into a desert place apart: and when the People had heard thereof, they followed him on foot out of the Cities. *(a)* And it came to pass afterward, that he went throughout every City and Village Preaching, and shewing the Glad Tidings of the Kingdom of God: And the twelve were with him; and certain Women which had been healed of the Evil Spirits and Infirmities; Mary called Magdalen, out of whom went seven devils, and Joanna the wife of Chuza Herods Steward, and Sufanna, and many others which Ministred unto him of their substance. *(b)* And when he saw the Multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as Sheep having no Shepherd. Then saith he unto his Disciples, the Harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the Harvest, that he will send forth labourers into his Harvest.

---

*(a)* Luk. 8. ver. 1, to 4. *(b)* Matt. 9. ver. 36, to the end.

## Meditation CV.

**L**OOK down, O God of Pity, on the Multitudes that have not known thee, and on those that abuse thy knowledge; Stir up thy self, O gracious Lord, and come among us, and suffer not thy Enemy to make such large spoils in the purchase of thy Blood: O send thy Grace into our Hearts, that we may not coldly and formally (as alas we too often do) but with the earnestness of thy Children, beseech thy Mercy to the Miserable World; and that thou wouldst send forth thy painful labourers into thy Church, and from thence over all the Earth, that may convince the froward, and enlighten the ignorant, and reduce the whole World to Believe and Obey thee.

## Lesson CVI.

Matt. 10. 1.  
Mar. 6. 7.  
Luk. 9. 1.

**T**HEN he called his Twelve Disciples together to him, and gave them Power and Authority (c) *over unclean Spirits* to cast them out; and to heal all manner of Sicknes, and all manner of Disease: And began to send them forth by two and two, to Preach the Kingdom of God, and to heal the Sick: And he commanded them that they should take nothing for their Journey, (d) *save a Staff only*; no Scrip, no Bread,

---

(c) Luk. Over all Devils. (d) Matt. Luk. Neither Staves, viz. a walking Staff allowed, but Staves for Fighting, or Defence disallowed.

(e) *no Money* in their Purse, but be shod with Sandals; and not put on two Coats: For the workman is worthy of his Meat.

### Meditation CVI.

**T**HY Charity, O Lord, was quick and efficacious, and contented not it self with only good wishes: Thou sawest our Necessity, and immediately sentest us a supply; Thou wert moved with Compassion, and presently relivedst our Misery. O the ready care of Divine Goodness; how different from our slow Charity are thy bountiful provisions! Thou choolest twelve simple Fishermen, and sendest them abroad with the poor provision of a Staff and a Coat: Thou biddest them go conquer Kingdoms, and confute the Learned, and Preach to all the World the Religion of the Cross.

### Lesson CVII.

**A**ND he commanded them, saying, Go not into the way of the Gentiles, and into any City of the Samaritans enter ye not: but go rather to the lost Sheep of the House of Israel. And as ye go, Preach, saying, the Kingdom of Heaven is at hand. Heal the Sick, cleanse the Lepers, raise the Dead, cast out Devils. Freely ye have received, freely give. And into whatsoever City, or Town, ye shall en-

*Matt.* 10. 5.  
*Mar.* 6. 10.  
*Luk.* 9. 4.

---

(d) *Matt.* Neither Gold, nor Silver, nor Brass, neither Shoes nor Staves,

ter,



ter, enquire who in it is worthy: And whatsoever House ye enter into, there abide <sup>(e)</sup> till ye depart from that place. And when ye come into the House, Salute it: And if the House be worthy, let your Peace come upon it; but if it be not worthy, let your Peace return to you. Whosoever shall not receive you, nor hear <sup>(f)</sup> your words; when ye depart out of that House or City, shake off the very dust from your feet for a Testimony against them. Verily, I say unto you, it shall be more tolerable for the Land of Sodom and Gomorrah in the day of Judgment than for that City.

### Meditation CVII.

**S**END forth, O thou great and faithful Shepherd of our Souls! send forth thy Zealous Messengers to the lost Sheep of the Church, and bring them home again to thy Holy Fold. That all may hear thy voice, and under one cheif Pastor become one Flock. Other unhappy People there are whom thine Hands have made, and given them a Capacity of Eternal Happiness: O send thou thither too thy Messengers of Peace, and graciously prepare their Hearts to entertain them: That we may be all one Shepherd and one Flock.

---

<sup>(e)</sup> Luk. And thence. <sup>(f)</sup> Mar. you.

## Lesson CVIII.

**B**Ehold I send you forth as Sheep in the midst *Matt. 10. ver 16, to 23.* of Wolves: be ye therefore wise as Serpents, and harmless as Doves. But beware of Men, for they will deliver you up to the Councils, and they will scourge you in their Synagogues. And ye shall be brought before Governors and Kings for my sake, for a Testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father, which speaketh in you. And the Brother shall deliver up the Brother to Death, and the Father the Child: And the Children shall rise up against their Parents, and they shall cause them to be put to death. And ye shall be hated of all Men for my sake: But he that endureth to the end shall be saved.

## Meditation CVIII.

**P**ity, O Lord of Mercy, thy little Flock that is scattered in the midst of Wolves; Arm them, O gracious Jesu, on the one hand with wisdom, and on the other with Innocence, and round about with thy encouraging Promises, He that endures to the end shall be saved. Then let my bitterest Enemies oppress me, and my nearest Relations betray me, and all the World for my Saviour's sake hate me: Still I will hope he will in time deliver me, or which is better, in Eternity reward me.

Lesson

## Lesson CIX.

Matt. 10. ver.  
23, to 32.

**B**UT when they persecute you in this City, flee ye into another: For Verily I say unto you, ye shall not have gone over the Cities of Israel, till the Son of Man be come. The Disciple is not above his Master, nor the Servant above his Lord. It is enough for the Disciple that he be as his Master, and the Servant as his Lord: If they have called the Master of the House Beelzebub, how much more *shall they call* them of his Household? Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light: And what ye hear in the Ear, that Preach ye upon the House tops. And fear not them which kill the Body, but are not able to kill the Soul: But rather fear Him which is able to destroy both Soul and Body in Hell. Are not two Sparrows sold for a farthing? And one of them shall not fall on the ground without your Father. But the very Hairs of your Head are all numbered. Fear ye not therefore, ye are of more value than many Sparrows.

## Meditation CIX.

**A**ND, why do we wonder at the crosses of this World! is it so new a thing that the Innocent are afflicted? or so grievous an injury that a Friend betrays us? Be contented, O my Soul! 'tis enough for the Servant that he be as his Master. If they

So strangely have treated our Lord, we may well expect how they'll deal with us. But after all their frowardness, we are sure of this, If we suffer for him, we shall be glorified with him. 'Tis enough for the Servant to be as his Master.

## Lesson CX.

**W**Hosoever therefore shall confess me before *Matt. 10. ver. 32, to the end.* Men, him will I confess also before my Father which is in Heaven: But whosoever shall deny me before Men, him will I also deny before my Father which is in Heaven. Think not that I am come to send Peace on Earth: I came not to send Peace, but a Sword. For I am come to set a Man at variance against his Father, and the Daughter against her Mother. and the Daughter in Law against her Mother in Law. And a Mans foes shall be they of his own Household. He that loveth Father or Mother more than me, is not worthy of me; and he that loveth Son or Daughter more than me, is not worthy of me. And he that taketh not his Cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: And he that loseth his Life for my sake shall find it. He that receiveth you, receiveth me: and he that receiveth me, receiveth him that sent me. And he that receiveth a Prophet, in the name of a Prophet, shall receive a Prophets reward: and he that receiveth a Righteous Man in the name of a Righteous Man, shall receive a Righteous Man's reward. And whosoever shall give to drink unto one of these little ones, a Cup of cold Water only, in the name of a disciple, Verily I say unto you, he shall in no wise lose his reward.

Meditation



## Meditation CX.

**W**RITE all these Holy Truths in my Soul, O Lord, and print thy Love in the center of them all: There let it sit as sovereign Governour, and absolutely dispose of all my interests. Let it command my Tongue to confess thee, and no fear of danger make me ever deny thee: Let it command all my Powers to serve thee; and no Labour or Pleasure make me ever forsake thee.

## Lesson CXI.

Matt. 11. 1.  
Mar. 6. 12.  
Luk. 9. 6.

**W**HEN Jesus had made an end of commanding his twelve Disciples, He departed thence to Teach and to Preach in their Cities: And they went out through the Towns, Preaching the Gospel, and that Men should Repent; and healing every where. And they cast out many Devils, and anointed with Oil many that were sick, and healed them: (a) And at that time \* *Herod the Tetrarch* heard of the fame of Jesus; and of all that was done by him (for his Name was spread abroad.) And he was perplexed, because it was said of some, that, that John was risen from the dead; and of some, that (b) *that Elias had appeared*; and of others that (c) *one of the Old Prophets was risen again*. And Herod said; (d) *John have I beheaded*: But who is this of

---

(a) Matt. 14. 1. \* Mar. King Herod. (b) Mar. It is Elias. (c) Mar. That it is a Prophet, or as one of the Prophets. (d) Mar. It is John whom I have beheaded, he is risen from the dead:

whom

whom I hear such things? And he said unto his Servants, this is John the Baptist. He is risen from the dead, and therefore mighty works do shew forth themselves in him. And he desired to see him.

## Meditation CXI.

**S**OON as thou gavest, O Holy Jesu! thy Disciples their instructions, thou beganst immediately to practise them thy self: Soon as thy Disciples received thy Commands, they instantly answered with a quick obedience. And the Blessed design of both these Charities was to teach all the World the way to Salvation. The Great and the Guilty are still perplexed, and all their study is their own private interest: whilst thou, O gracious Lord! madest it thy principal business every where to benefit others, and inspir'd those whom thou chose with the same blest design.

## Lesson CXII.

**A**ND the Apostles, (b) when they were returned, gathered themselves together unto Jesus, and told him all things both what they

*Matt. 14. 14.*

*Mar. 6. 30.*

*Luk. 9. 10.*

*Joh. 6. 1.*

(b) About the same time with the Apostles return, Johns Disciples come to our Saviour, with the news of Johns Death. (end of Less. 104) Our Saviour being rejected at Nazareth Perambulated Gallile, (as in Less. 105) and in the beginning of that Perambulation, sends out Twelve Apostles, continuing his Perambulation alone. Towards the end of it, hears of Johns Death, and the Twelve return.

had

had done, and what they had taught. And he said unto them, come ye your selves apart into a desert place, and rest a while : for there were many coming and going, and they had no leasure somuch as to Eat. After these things Jesus took them, and went by Ship over the Sea of Galilee, ( which is the Sea of Tiberias ) privately, into a desert place belonging to the City Bethsaida. And the People (c) saw them departing, and many knew him, and a great Multitude followed him, and they ran a foot thither out of all the Cities, and out went them, and came together unto him, because they saw his Miracles which he did on them that were diseased. And Jesus went up into a Mountain, and there he sat with his Disciples ; and the Passover, a Feast of the Jews, was nigh. And Jesus when he came out, saw much People, and was moved with compassion towards them; because they were as Sheep not having a Shepherd : And he received them, and spake unto them of the Kingdom of God, and he began to teach them many things, and healed (d) them that had need of healing.

### Meditation CXII.

**B**Lessed, O Holy Apostles, be the fervour of your Zeal, which engaged you even to tire your selves, out of Charity to us: Blessed, O gracious Jesu, be the sweetness of thy Spirit, which so kindly invited them to refresh their weariness. We know, and thine own sure word has told us, if we labour for thee here, we shall rest with thee here-

---

(c) *Luk* When they knew it. (d) *Mar.* The sick.

after. Lord make us follow thee wherever thou goest, and strive, and run, to be first in thy presence: There we shall meet a Mercy that will regard and Pity us; there we shall find a Goodness that will Teach and relieve us.

## Lesson CXIII.

AND when (a) *the day began to wear away*, Matt. 14. 15.  
Mar. 6. 35.  
Luk. 9. 12.  
Joh. 6. 5. (b) *His Disciples came unto him and said*, this is a desert place, and now the time is far passed; send (c) *the Multitude away*, that they may go into the (d) *Towns and Country round about*, and buy themselves (e) *Victuals*; for they have nothing to Eat. But Jesus answered and said unto them, they need not depart; give ye them to Eat. And they say unto him, shall we go and buy two hundred penyworth of Bread, and give them to Eat. (f) He saith unto Philip, whence shall we buy Bread that these may Eat, (and this he said to prove him; for he himself knew what he would do) Philip answered him, two hundred penyworth of Bread is not sufficient for them that every one may take a little. He saith to them, how many Loaves have ye? Go and see. And when they knew, one of his Disciples (Andrew, Simon Peters brother) (g) *saith unto him*, There is a Lad here who hath five Barley Loaves and two small Fishes: (But what are they among

---

(a) *Matt.* It was Evening. *Mar.* The day was now far spent.  
(b) *Luk.* The Twelve. (c) *Mar.* Them: (d) *Mat.* Villages.  
(e) *Mar.* Bread. (f) *Joh.* When Jesus then lift up his Eyes, and saw a great company come unto him. (g) *Mat. Luk.* They say unto him we have here but five Loaves and two Fishes.  
*Mar.* They say five and two Fishes.

L.

so many



so many ; (b) For they were about Five Thousand Men.) Then said he to his Disciples, Bring them hither to me. And he commanded them to make all sit down by (i) Companies upon the green grass: And they did so. Now there was much grass in the place. And they sat down in (k) Ranks by Hundreds, and by Fifties. And when he had taken the five Loaves and the two Fishes he looked up to Heaven, and when he had given thanks, he Blessed them ; and brake the Loaves and gave them (l) to his Disciples, and (m) the Disciples to the Multitude, and likewise the Fishes divided he among them all as much as they would. And they did all Eat, and were filled.

### Meditation CXIII.

**B**Ehold, O Lord, thy banisht Servants in the desert of this World, where nothing is to be found that truly nourishes, nothing to be expected but a scant and course entertainment. We must depart ere thou give us meat indeed ; and then we shall Eat and be fully satisfied. We see thy power can every where provide for us, we see thy goodness would every where Bless us ; but we humbly adore thy wisdom, that governs us by our present capacities.

---

(b) *Luk.* Except we should go and Buy Meat for all this People. (i) *Luk.* Fifties in a company. *Luk.* And made them all sit down. (k) *Joh.* Number about Five Thousand. (l) *Matt.* The Loaves. (m) *Matt. Luk.* To set before them.

## Lesson CXIV.

WHEN they were filled, He said unto his Disciples, gather up the fragments that remain, that nothing be lost; therefore they gathered them together, (a) and filled twelve Baskets with the fragments of the five Barley Loaves (b) which remained over and above unto them that had eaten. And they that (c) had eaten were about Five Thousand Men, besides Women and Children. Then those Men, when they had seen the Miracle that Jesus did, said, this is of a Truth the Prophet that should come into the World. When Jesus therefore perceived that they would come and take him by force to make him a King; straightway he constrained his Disciples to get into a Ship and go before him unto the other side to Bethsaida; while he sent the Multitudes away.

Matt. 14. 20

Luk. 9. 17.

Mar. 6. 43.

Joh. 6. 12.

## Meditation CXIV.

SO bounteous, O my Soul, are the gifts of thy Lord; and so careful should we be to conserve them; so quick and zealous to return him our thanks, and the best of thanks, obedience. Be thou, O Jesu! our Sovereign King, and rule and command in us for ever. Often, alas! our passions, like a rash and and troublesome Multitude, throng

(a) Luk. And there was taken up of fragments that remained to them twelve baskets. (b) Mar. And they took twelve baskets full of the fragments, and of the Fishes. (c) Mar. Did eat of the Loaves.

about our Reason, and strive by violence to force its consent: But O, do thou dispose their unruly motions, that they may all conspire to set up thy Government.

## Lesson CXV.

Matt. 14. 23.

Mar. 6. 46.

Joh. 6. 16.

**A**ND when Jesus had sent away the People, he departed again into a Mountain himself alone to Pray. And his Disciples went down unto the Sea, and entered into a Ship, and went over the Sea towards Capernaum. And when the Evening was now come, and it was dark, the Sea arose by reason of a great Wind that blew: And the Ship was in the midst of the Sea tossed with Waves, and Jesus was (a) *alone on the Land*. And he saw them toying in rowing, (for the wind was contrary unto them.) And about the fourth watch of the Night, when they had rowed about five and twenty or thirty furlongs, he cometh unto them walking on the Sea. And they see Jesus walking on the Sea, and drawing nigh unto the Ship; and he would have passed by them. When the Disciples saw him, they supposed *it had been a Spirit*; and (b) *cried out for fear*, saying, it is a Spirit: For they all saw him, and were troubled. But straightway Jesus spake to them, and said, be of good cheer, it is I; be not afraid. And Peter answered him, and said, Lord, if it be thou, bid me come unto thee on the Water. And he said; come. And when Peter was come down out of the Ship, he walked on the water to go to Jesus. But when he saw the Wind boisterous,

---

(a) *Joh.* Not come to them. (b) *Joh.* They were afraid.

he was afraid, and beginning to sink, he cried, saying, Lord save me. And immediately Jesus stretched forth his hand, and caught him; and said unto him, O thou of little Faith! wherefore didst thou doubt? Then he went up unto them and they willingly received him into the Ship. And when they were come into the Ship, the Wind ceased; and immediately the Ship was at the Land whither they went.

## Meditation CXV.

**A**ND such is our success when Jesus is not with us; we labour against the Stream of our own Corruptions, we row against the Wind of a thousand Temptations. Save us, O Jesu, or else we perish; come thou into the Ship, and immediately we arrive at the Haven of our wishes. Thou hast called us out of this World, to follow thee on the Waves of Difficulties and Temptations; In obedience to thy call, in confidence on thy encouragement, we come towards thee, as our feeble strength will give us leave; thou canst not fail those whom thou hast warranted to rely on thee; O stretch forth thy right hand and save us, or else we perish.

## Lesson CXVI.

**T**HEN they that were in the Ship came and worshiped him, saying, Of a Truth thou art the Son of God. And they were sore ama-

Matt. 14. 33.  
Mar. 6. 51.



zed in themselves beyond measure, and wondered, for they considered not the Miracle of the Loaves, for their heart was hardned. And when they had passed over, they came into the Land of Genezareth, and drew to the shoar. And when they were come out of the Ship, straitghway the Men of that place knew him. And they sent out, and ran through that whole region round about; and began to carry about in Beds those who were Sick, where they heard he was. And whithersoever he entred into Villages, or Cities, or Countrey, they laid the Sick in the Streets, and brought unto him all that were diseased; and besought him that they might touch, if it were but the border of his Garment: and as many as touched him were made perfectly whole.

### Meditation CXVI.

**T**HIS, O my God, is the the misery of our depraved Nature, unless thy Grace particularly assists us; we stand amazed at the strangeness of the event, but discern not the meaning of the Miracle. O, may we adore thy Wisdom where we do not understand; and love thy Goodness which we daily experience. Did we but know thee, O Lord, our God! how quickly should we come our selves, and eagerly strive to bring others to thee! how should we confidently rely on thy Almighty Power, since the touch of thy Garment alone can heal us!

Lesson

## Lesson CXVII.

**T**HE Day following, when the People which <sup>Joh. 6. 22, to 30.</sup> stood on the other side of the Sea, saw that there was none other Boat there, save that one whereinto his Disciples were entred, and that Jesus went not with his Disciples into the Boat, but that his Disciples were gone away alone: (howbeit there came other Boats from Tiberias, nigh unto the place where they did eat Bread, after that the Lord had given thanks.) When the People therefore saw that Jesus was not there, neither his Disciples, they also took shipping and came to Capernaum, seeking for Jesus. And when they had found him on the other side of the Sea, they said unto him, Rabbi, when camest thou hither? Jesus answered them and said, Verily, Verily, I say unto you, Ye seek me, not because of the Miracles, but because ye eat of the Loaves, and were filled. Labour not for the Meat which perisheth, but for that Meat which endureth unto Everlasting Life, which the Son of Man shall give unto you: For him hath God the Father sealed. Then said they unto him, what shall we do, that we might work the works of God? Jesus answered and said unto them, this is the work of God, that ye believe on him whom he hath sent.

## Meditation CXVII.

**L**ORD, make us study how to follow thee; and readily undertake any labour to find thee: Not for the benefits thou sometimes givest us here, but for the Blessings thou wilt surely give us hereafter. Strength-

en our Faith, O Lord, :Thou who tookest so graciously occasion from their error to instruct them; and purifie our intention sincerely to seek thee.

### Lesson CXVIII.

*John. 6. v. 30,  
to 46.*

**T**HEY said therefore unto him, what Sign shewest thou then, that we may see, and believe thee? What dost thou work? Our Fathers did eat Manna in the Desert: as it is written, He gave them Bread from Heaven to eat. Then Jesus said unto them, Verily, Verily, I say unto you, Moses gave you not that Bread from Heaven; but my Father giveth you the true Bread from Heaven. For the Bread of God is he that cometh down from Heaven, and giveth Life unto the World. Then said they unto him, Lord, evermore give us this Bread. And Jesus said unto them, I am the Bread of Life; He that cometh to me, shall never Hunger; and he that believeth on me, shall never Thirst. But I said unto you, that ye have also seen me, and believe not. All that the Father giveth me, shall come to me; and him that cometh to me; I will in no wise cast out. For I came down from Heaven, not to do my mine own will, but the will of him that sent me. And this is the Fathers will which hath sent me, that of all which he hath given, I should lose nothing, but should raise it up again at the last Day.

### Meditation CXVIII.

**T**HOU art, O Jesu! the true Cælestial Manna, of which whoever Eats shall live eternally: Thou art the Bread of God that

that descended from Heaven, of which whoever feeds shall never Hunger. Cast us not out, O Lord, whom thy Mercy has adopted into thy own Family; but give us this Bread of thy Children for ever. Thou who camest down to do thy Fathers will, and hast taught us 'tis thy Fathers will, that of those He has given thee none be lost. Cast us not &c.

## Lesson CXIX.

**A**ND this is the will of him that sent me, *Joh. 6. v. 40,* that every one which seeth the Son, and *to 52.* believeth on him, may have Everlasting Life: And I will raise him up at the last day. The Jews then murmured at him, because he said, I am the Bread which came down from Heaven. And they said, is not this Jesus the Son of Joseph, whose Father and Mother we know? How is it then that he saith, I came down from Heaven? Jesus therefore answered and said unto them, Murmur not among your selves. No Man can come to me, except the Father which hath sent me draw him: And I will raise him up at the last day. It is written in the Prophets, And they shall be all taught of God. Every Man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any Man hath seen the Father, save he which is of God, he hath seen the Father. Verily, Verily, I say unto you, He that believeth on me hath Everlasting Life. I am that Bread of Life. Your Fathers did eat Manna in the Wilderness, and are dead. This is the Bread which cometh down from Heaven, that a Man may Eat thereof and not die. I am the living Bread, which came down from Heaven:

If



If any Man Eat of this Bread he shall live for ever: and the Bread that I will give, is my Flesh, which I will give for the Life of the World.

### Meditation CXIX.

**H**OW can any delight in the Son of God on Earth, who love not his Father in Heaven? Who can be pleased with the thoughts of Gods being so near them, as in their own Flesh, who do not desire to make him frequently near them in the Spirit? No Man can come to thee, O Blessed Jesu, except the Love of the Father who sent thee draw him also to love thee. In vain might we have hoped to have believed on thee, O Blessed Lord, or to have been of thy Disciples when thou wert on Earth, if the Grace of God do not draw us to love Holiness now, and Men in whom it appears, for its sake.

### Lesson CXX

*Joh. 6. v. 62,  
to the 59.*

**T**HE Jews therefore strove among themselves, saying, how can this Man give us his Flesh to eat? Then said Jesus unto them, Verily, Verily, I say unto you, except ye Eat the Flesh of the Son of Man, and Drink his Blood, ye have no Life in you. Whofo eateth my Flesh, and drinketh my Blood, hath eternal Life, and I will raise him up at the last day. For my Flesh is Meat indeed, and my Blood is Drink indeed. He that eateth my Flesh, and drinketh my Blood, dwelleth in me, and I in him. As the living Father

hath

hath sent me, and I live by the Father : So he that eateth me, even he shall live by me. This is that Bread which came down from Heaven : Not as your Fathers did eat Manna, and are dead ; he that eateth of this Bread, shall live for ever.

## Meditation CXX.

**O** Sweet and Ravishing Words ! He dwells in me and I in him : Sweet in excess to the Soul that loves, and tastes the Joys of this Heavenly converse, and feeds on the wonders of this Mysterious Union : **HE DWELLS IN ME, AND I IN HIM.** O Blest and glorious Words ! what can be said more full of Grace, and Strength, and supernatural Mystery : Here, they alone are my Heaven on Earth, and will hereafter be my Heaven in Heaven ; when without a Mystery I shall see and know, how Christ dwells in me, and I in him.

## Lesson CXXI.

**T**HESE things said he in the Synagogue, as he taught in Capernaum. Many therefore of his Disciples, when they had heard this, said, This is an hard saying, who can hear it ? When Jesus knew in himself, that his Disciples murmured at it, he said unto them, Doth this offend you ? What and if you shall see the Son of Man ascend up where he was before. It is the Spirit that quickeneth, the Flesh profiteth nothing ; the words that I speak unto you, they are Spirit, and they are Life. But there are some

*Joh. 6. 59. to the end,*

some of you that believe not. For Jesus knew from the beginning, who they were that believed not, and who should betray him. And he said, therefore said I unto you, that no Man can come unto me except it were given unto him of my Father. From that time many of his Disciples went back, and walked no more with him. Then said Jesus unto the Twelve, will ye also go away? Then Simon Peter answered him, Lord to whom shall we go, thou hast the words of Eternal Life, And we believe, and are sure that thou art that Christ, the Son of the living God. Jesus answered them, Have not I chosen you Twelve, and one of you is a Devil? He spake of Judas Iscariot the Son of Simon: For he it was that should betray him, being one of the Twelve.

### **Meditation CXXI.**

**B**Lessed Saviour, how vainly do we think to conceive of thy Heavenly Mysteries, except it be given to us of thy Father. We may dispute, and argue, and hear the sound of the words, and build nice Points upon their contexture, but 'tis Holiness alone can give us any conception of their true meaning. Flesh and Blood, cannot enter into the Kingdom of God; and they that cannot enter in there, how will they understand the Language of it? All divine Truths are Paradoxes to the carnal Hearts; but the Holy and Humble Minds shall penetrate into their depth; for Spiritual things are only to be Spiritually discerned. Flesh and Blood cannot enter into the Kingdom of Heaven.

Lesson

## Lesson CXXII.

**A**fter these things Jesus walked into Galilee: *Mat. 15. 1.*  
 for he would not walk in Jury, because *Mar. 7. 1,*  
 the Jews sought to kill him. Then came toge- *John. 7. 1.*  
 ther unto him the Pharisees and certain of the  
 Scribes who came from Jerusalem. And when  
 they saw some of his Disciples eat Bread with  
 defiled (that is to say, with unwashen) Hands,  
 they found fault. For the Pharisees and all the  
 Jews, except they wash their Hands oft, eat not,  
 holding the Tradition of the Elders. And when  
 they were come from the Market, except they  
 wash they eat not: And many other things  
 there be which they have received to hold; as  
 the washing of Cups, and Pots, Brazen Vessels  
 and of Tables. Then the Pharisees and Scribes  
 asked him, saying, (a) why do thy Disciples trans-  
 gress the Tradition of the Elders? for they wash  
 not their hands when they eat Bread. But he  
 answered and said unto them, (b) why do ye al-  
 so (c) transgress the Commandment of God,  
 by your Tradition? For, (d) God commanded,  
 saying, Honour thy Father and thy Mother; and  
 (e) he that curseth Father or Mother, let him dye  
 the death. But ye say, *If a Man* shall say to  
 his Father or Mother, It is Corban, that is to  
 say, a Gift, by whatsoever thou mightest be profi-

(a) *Mar.* Why walk not thy Disciples according to the  
 tradition of the Elders, but eat Bread with unwashen Hands.

(b) *Mar.* adds here, Laying aside the Commandments of God,  
 ye hold the tradition of Men, as the washing of Pots and  
 Cups, and many other such like things ye do. Full well ye re-  
 ject, &c. (c) *Mar.* Reject that ye may keep. (d) *Mar.* Mo-  
 ses said: (e) *Mat.* Whosoever.

ted



ted by me, he shall be free. And ye suffer him no more to do (f) ought for his Father or Mother; making the (g) *Commandment of God* of none effect by your Tradition which ye have delivered. And many such likethings ye do. Ye Hypocrites, well did Esaias Prophesie of (h) *you*, saying, This People draweth nigh unto me with their Mouth, and honoureth me with their Lips: But their Heart is far from me. But in vain do they worship me, teaching, for Doctrines the *Commandments of Men*.

### Meditation CXXII.

**L**ET me not so apply my mind, O Lord, to any trivial observances, that I begin to omit my more serious duties: Let me not so attend to the inventions of Men, that I grow to transgress the Commands of my God. O guide me, gracious Lord, in thine own safe way, and those solid exercises which really improve me; and make my Heart as well as Lips, draw nigh thee. Those Blessed Truths which thy self at first revealed, and thy Church has always received, may those alone be my principal rule, and every other Doctrine bow to them. O guide me, gracious Lord, in thine own safe way, make thee thy self my Pattern, and thy word my Rule.

---

(f) *Mar.* Honour not, (g) *Mar.* Word, (h) *Mar.* You Hypocrites as it is written.

## Lesson CXXIII.

**A**ND when he had called all the People unto him, He said unto them, Hearken unto me every one of you, and understand; (a) There is nothing from without a Man that, entering into him, can defile him: But the things which come out of him, those are they that defile the Man. If any have Ears to hear, let him hear. Then came his Disciples and said unto him, knowest thou that the Pharisees were offended after they heard this saying? But he answered and said, Every Plant which my Heavenly Father hath not Planted shall be rooted up. Let them alone, they be blind leaders of the blind; And if the blind lead the blind, both shall fall into the Ditch. And when he was entered into the House from the People, his Disciples asked him concerning the Parable: And Peter said unto him, declare unto us this Parable. And Jesus said, Are ye also yet without understanding? Do ye not (b) perceive, that whatsoever thing from without entereth into the (c) Man, it cannot defile him; because it entereth not into his Heart, but into the Belly, and is cast into the draught, purging all Meats? (d) But that which cometh out of the Man, that defileth the Man. For from within, out of the Heart of Men, proceed evil Thoughts, Adulteries, Fornications, Murders, Thefts, Covetousness, False-witness, Wickedness, Deceit, Lasciviousness, an evil Eye, Blasphemy, Pride,

Matt. 15. 10.

Mar. 7. 14.

(a) Matt. Not that which goeth into the Mouth; but that which cometh out of the Mouth. (b) Matt. Yet understand. (c) Matt. Mouth. (d) Matt. Those things which proceed out of the Mouth come from the Heart, and they defile the Man.

Foolishness. All these evil things come from within ; and these are the things, which defile a Man : But to Eat with unwashen Hands defileth not a Man.

### Meditation CXXIII.

**N**OW thou hast Taught me, O Lord, I plainly see that nothing imports me but the right disposition of my Heart. All things without are in themselves indifferent, and become good or bad as they make me so. O, do thou make me too, indifferent to all things without, and in no respect concern my self; but this, how wiseliest to use them to the improvement of my Mind. If the Heart be clean, the whole Man is clean : And to the Pure, all things are Pure.

### Lesson CXXIV.

*Matt. 15. 21.  
Mar. 7. 24.*

**T**HEN Jesus went thence, and departed into the coasts of Tyre and Sidon ; and entred into a House, and would have no man know it ; but he could not be hid. For a Woman of Canaan, whose young Daughter had an unclean Spirit, heard of him, and came out of the same coasts, and cryed unto him, saying, Have mercy on me, O Lord, thou Son of David ; my Daughter is grievously tormented with a Devil. But he answered her not a word. And his Disciples came and besought him, saying, send her away for she crieth after us. But he answered and said, I am not sent but to the lost sheep of the House

House of Israel. Then came she (e) and fell down at his feet, saying, Lord help me. And besought him that he would cast forth the Devil out of her Daughter; (the Woman was a Greek, a Syrophenician by Nation) But Jesus answered and said unto her, Let the Children first be filled; for it is not meet to take the Childrens Bread, and to cast it to Dogs. And she answered, and said unto him, Truth Lord; yet the (b) Dogs eat of the Childrens crumbs which fall from their Masters Table. Then Jesus answered and said unto her, O Woman great is thy Faith, be it unto thee even as thou wilt. For this saying, go thy way; the Devil is gone out of thy Daughter. And her Daughter was made whole from that very hour. And when she was come to her house, she found the Devil was gone out, and her Daughter laid upon the Bed.

## Meditation CXXIV.

**I**F thou delayest to hear me, O Lord, let me yet continue to call on thee; if thou reject me for my own unworthiness, let me endeavour to move thy Mercy. Have Mercy on me, O Lord, thou Son of David, and from this hour, heal my Soul. Let me not curiously search into the secrets of thy Providence, why so many Nations were so long neglected, and so many still remain unconverted: why some enjoy thy Grace, and so many are without it: But rather delight in thy boundless Goodness; while

---

(e) Matt. Worshipped him. (f) Mar. Dogs under the Table.



of every Nation and People, he that trusts in thee shall be saved. If I think I am not of the number of those whom thou favourest, and to whom thou vouchsafest thy saving Grace, yet let me cry unto thee with humble importunity, and hope from this great instance of thy Condescension and Goodness.

### Lesson CXXV.

*Mar. 7. vñ.*

*31. to the end.*

**A**ND again departing from the Coasts of Tyre and Sidon, he came unto the Sea of Galilee, through the Coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech: and they beseech him to put his hand upon him. And he took him aside from the Multitude, and put his finger into his Ears, and he spit, and touched his Tongue, and looking up to Heaven, he sighed, and saith unto him, Ephphatha, that is, be opened. And straightway his Ears were opened, and the string of his Tongue was loosed, and he spake plain. And he charged them that they should tell no Man: But the more he charged them, so much the more a great deal they published it. And were beyond measure astonished, saying, he hath done all things well: He maketh both the Deaf to hear, and the Dumb to speak.

### Meditation CXXV.

**L**ORD, how ungrateful are we, compared to thy ancient followers! Thou chargest us to remember thy Benefits, and we forget them. Thou commandest us to publish

(a) t  
the Wi  
(c) Ma

lish thy Mercies, and we conceal them. Behold, O Blessed Jesu, we fall down at thy Feet; reach forth thy Hand to heal us, that we may glorifie thee the God of Israel. Too often have our Ears been Deaf to thy voice, and our Tongues Dumb to thy Praise: Too often have our Eyes been Blind to thy directions, and all our Senses impediments to thy service. O pity our Misery, and heal these Infirmities, that we may Glorifie the God of Israel.

## Lesson CXXVI.

**I**N those Days the Multitude being very great, *Matt. 15. 32.*  
 and having nothing to Eat; Jesus called his *Mar. 8. 1.*  
 Disciples unto him, and said, I have compassion on the Multitude, because they have now been with me three days, and have nothing to Eat: I will not send them away fasting to their own houses least they faint in the way; for divers of them came from far. And his Disciples answered him, from whence (a) should we have so much Bread in the Wilderness as to fill so great a Multitude? And Jesus asked them, How many Loaves have ye? And they said (b) seven. And he commanded the Multitude to sit down on the Ground: And he took the seven (c) Loaves, and gave thanks, and brake them, and gave to his Disciples to set before them; and they did set them before the People. And they had a few small Fishes: And he blessed, and commanded to set them also be-

(a) *Mar.* Can a Man satisfie these Men with Bread here in the Wilderness? (b) *Matt.* adds here; and a few little Fishes.

(c) *Matt.* And the Fishes,

fore them. And they did all Eat, and were filled: And they took up of the broken Meat that was left, seven Baskets full. And they that had eaten were about four Thousand Men, beside Women and Children. And he sent away the Multitude. And straightway he entred into a Ship with his Disciples, and came into the parts of (d) Dalmanutha.

### Meditation CXXVI.

**H**EARK, O my Soul, how graciously thy Redeemer considers his Servants: He keeps account how long they have been with him, and how far they are off from their own Houses; and casting all together, resolves to supply them, and with his speedy Mercy prevents their wishes. I have compassion on the Multitude, and will not send them home fasting, lest they faint by the way. O infinite goodness! how safely may our Prayers expect thy pity, while our wants alone are enough to move thee, and draw from thy tender Bowels such soft and kind expressions: I have compassion on the Multitude. Thou who hadst such pity on the Bodies of Men that thou wouldst not send them away fasting, O let not our Souls be unfed, when with humble Faith we wait upon thee for our Spiritual Nourishment, lest we faint in the way of our Pilgrimage here.

---

(d) *Matt.* Into the Coasts of Magdala.

## Lesson CXXVII.

Matt. 16. 1.

Mar. 8. 11.

Luk. 12. 54.

**A**ND the Pharisees with the Sadduces came forth, and began to question with him, and desired him that he would shew them a sign from Heaven; Tempting him: And he answered, and said unto them, When it is Evening, ye say it will be fair weather; for the Sky is red: And in the Morning, it will be foul weather to day, for the Sky is red and lowring. When ye see a Cloud rise out of the West, straitway ye say, there cometh a shower; and so it is. And when ye see the South Wind blow, ye say there will be heat, and it cometh to pass. Ye Hypocrites! ye can discern the face of the Sky, and of the Earth; but how is it that ye cannot discern the signs of *(e) the times*? yea, and why even of your selves judge ye not what is right? And he sighed deeply in his Spirit, and saith, why doth this Generation seek after a sign? A Wicked and Adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the Prophet Jonas. And he left them, and entring into the Ship again, departed to the other side.

## Meditation CXXVII.

**S**O wise we often are in what imports us least, and utterly ignorant of our greatest concern: We can industriously argue what weather it will be, but strive not to discern the seasons of Grace. Forgive, O

*(e) Luk. This time.*



merciful Lord, the perverseness of our Nature; and leave us not to our selves, lest we perish without hope. O make us deeply sigh in compassion for the Sins of others; and yet more deeply still in sorrow for our own, that they may not hinder us from discerning the seasons of thy Mercy, nor the opportunities of making a Peace with thee.

## Lesson CXXVIII.

Matt. 16. 5.

Mar. 8. 14.

**A**ND when his Disciples were come to the other side, they had forgotten to take Bread; neither had they in the Ship with them, more than one Loaf. Then Jesus charged them, saying, Take heed and beware of the Leaven of the Pharisees and of the (a) Sadducees. And they reasoned among themselves, saying, It is because we have taken no Bread; which when Jesus perceived, he said to them, O ye of little Faith! why reason you among your selves, because ye have no Bread? (b) Perceive ye not yet, neither understand? have ye your heart yet hardned? having Eyes, see ye not? and having Ears, hear ye not? and do ye not remember? when I brake the five Loaves among five Thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. And when the seven among four Thousand, how many baskets full of fragments took ye up? and they said, seven. And he said unto them, How is it that ye do not understand, that I spake it not to you concerning Bread, that ye should beware of the leaven of

(a) Mar. And of Herod. (b) Matt. Do ye not yet understand, neither remember?

the  
1..

the Pharisees and of the Sadduces? Then understood they how that he bad them not beware of the leaven of Bread, but of the Doctrine of the Pharisees and of the Sadduces.

## Meditation CXXVIII.

**N**O; 'tis not of Meat that perishes that our Lord discourseth to his Auditors; 'tis not of Bread and Leaven that his charity seeks to instruct them. The letter kills, but the Spirit giveth life. Trouble not yourselves with the necessities of this life, you whom the Almighty's Providence has engaged to care for: only take heed to your Souls, and beware of the corruptions of evil company and ungodly Principles.

## Lesson CXXIX.

**A**ND he cometh to Bethsaida, and they bring Mar. 8. ver. 22. a Blind Man unto him, and besought him to 27. to touch him. And he took the Blind Man by the Hand, and led him out of the Town; and when he had spit on his Eyes, and put his hands upon him, he asked him if he saw ought. And he looked up, and said, I see Men as Trees walking. After that, he put his hand again upon his Eyes, and made him look up: and he was restored, and saw every Man clearly. And he sent him away to his house, saying, Neither go into the Town, nor tell it to any in the Town.

## Meditation CXXIX.

**L**EAD me, O Lord, from the noise of this World, and place me with thee in thy holy solitude: There do thou open my Eyes, that I may clearly see the way that leads to my eternal home. And wherever I go, I will Sing thy Praises; and publish o're the world thy miraculous Mercies. Great, I confess, is the Blindness of my Heart, and my vicious customs not suddenly to be cured: O put thy hands again upon me, dearest Jesu, and leave not off till thou hast perfected my cure, and made me see clearly.

## Lesson CXXX.

*Matt.* 16. 13.  
*Mar.* 8. 27.  
*Luk.* 9. 18.

**A**ND Jesus went out, and his Disciples, into the (b) *Towns* of Cefarea Philippi. And by the way he was alone praying. And he asked them, saying, whom say the People that I the Son of Man am? And they answered, some say that thou art John the Baptist, some Elias, and others Jeremias (c) or one of the Prophets. He said unto them, But whom say ye that I am? Simon Peter answering, said, Thou art (d) *Christ* the Son of the living God. And Jesus answered and said unto him, Blessed art thou Simon Bar-jona: for

(b) *Matt.* Coasts. (c) *Luk.* That one of the Old Prophets is risen again. (d) *Mar.* The Christ. *Lu.* The Christ of God.

Flesh

Flesh and Blood hath not revealed it unto thee, but my Father who is in Heaven. And I say unto thee, that thou art Peter, and upon this Rock I will build my Church: And the gates of Hell shall not prevail against it. And I will give unto thee the Keys of the Kingdom of Heaven: and whatsoever thou shalt bind on Earth, shall be bound in Heaven: and whatsoever thou shalt loose on Earth, shall be loosed in Heaven. And he straitly charged them, and commanded them that they should tell no Man, (e) *that he was Jesus the Christ.*

### Meditation CXXX.

**B**lessed art thou, O Simon, who without wavering in the different doubts of Men, didst stedfastly declare thy unshaken and firm belief, that Christ is the Son of God. Blessed indeed art thou who art willing to believe thy God so near thee. Only a holy Heart can delight in a Holy God. Had any secret Lust been harboured there, it would have corrupted and brib'd thy Mind to have thought any thing of thy Lord, rather than that he was God. Flesh and Blood could not have revealed this to thee, but the God and Lover of Holiness. Blessed art thou whose firm and open profession of the Faith was rewarded by thy being made a Representative of the whole Church, and of its Governours in particular; so as to have

---

(e) *Mar.* Of him. *Luk.* That thing.



those Blessed and Glorious Promises transmitted to them through thy Hands, that the Church should be built on such an unshaken belief as thine, and that the Governours of it should be the Proxies of Heaven. On such a Rock, O most glorious Saviour, hast thou built thy Church; and form'd the Minds of thy Servants in all ages to remain unshaken in the midst of Contradictions, and Crosses, and Torments, and Death, and of all the power of Hell.

### Lesson CXXXI.

*Matt* 16. 21.

*Mar.* 8. 31.

*Luk.* 9. 22.

**F**ROM that time forth began Jesus to shew unto his Disciples, that (a) *the Son of Man* must go to Jerusalem, and suffer many things, and be rejected of the Elders, and of the Chief Priests and Scribes, and be killed; and (b) *after three days rise again*. And he spake that saying openly. Then Peter took him, and began to rebuke him, saying, be it far from thee, Lord: this shall not be unto thee. But he turned about, and looked on his Disciples, and rebuked Peter, saying, Get thee behind me Satan; thou art an offence unto me: For thou savourest not the things that be of God, but those that be of Men. And when he had called the People unto him with his Disciples also, he said unto them, If any Man will come after me, let him deny himself, and take up his Cross daily, and follow me. For whosoever will save his life shall lose it, but whosoever

---

*Matt.* He. *Matt.* *Luk.* Raised again the third day.

shall

shall lose his life, for my sake, and the Gospels, shall *(c)* find it. For what shall it profit a Man, if he gain the whole World, and lose his own *(d)* Soul? or what shall a Man give in exchange for his Soul? For whosoever shall be ashamed of me and of my words in this adulterous and sinful Generation; of him shall also the Son of Man be ashamed, when he shall come in his own glory, and in his Fathers, *(e)* and of his holy Angels. For the Son of Man shall come in the Glory of his Father, with his Angels: And then he shall reward every man according to his works.

### Meditation CXXXI.

**S**O subject are the greatest Saints in this mortal state to lose their happy frame, and fall from their clear sense of Heavenly things. Take heed, O my Soul, of too much self-complacency in the favours of God, and in the Encomiums of Men. Behold, Satan takes advantage even of the great Apostle, and from his Sublime and Spiritual sense of things, in a moment darkens his mind, and sinks it down into worldliness, and makes him conceive of the things of God after the manner of carnal men.

---

*(c)* *Mar. Luk.* Save. *(d)* *Luk.* Lose himself, or be cast away. *(e)* *Mar.* With the Holy Angels.

Another

## Another

**S**UCH, O my Soul, is thy value to me,  
 and such my concern in saving thee:  
 O let my chief delight be to meditate this  
 Truth, and print it deeper every day in my  
 Heart; still let me think, still let me say,  
 what will it profit me to gain the whole  
 World, and lose my own Soul? When e're  
 I see any Temptation appear, and begin its  
 approach to surprize my weakness; When  
 e're I find my self in danger to yeild, and di-  
 minish or forfeit my Eternal hope: Then  
 let me arm my self with this invincible rea-  
 son, and repulse the Enemy with this unan-  
 swerable Question, What will it profit me  
 to gain the whole World, and lose my own  
 Soul?

## Lesson CXXXII.

Matt. 17. 1.  
 Mar. 9. 2.  
 Luk. 9. 28.

**A**ND it came to pass (a) *about an eight Days*  
 after these sayings, Jesus took Peter and (b)  
 James and John his Brother, and leadeth them  
 up into a high Mountain apart by themselves, to  
 pray; And as he prayed, (c) *the Fashion of his*  
*Countenance was altered*; His face did shine as the  
 Sun and his raiment was (d) *glistering* and exceed-  
 ing, white as (e) *Snow*, so as no Fuller on Earth  
 can white them. And behold there appeared un-

---

(a) Matt. Mar. Six. (b) Luk. John and James. (c) Matt.  
 Mar. And he was transfigured before them. (d) Mar. Shi-  
 ning. Matt. Light.

to them two Men, who were Moses and Elias, talking with him : Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. But Peter, and they that were with him, were heavy with sleep : And when they were awake, they saw his glory, and the two Men that stood with him. And it came to pass, as they departed from him, Peter said unto Jesus, *(f)* Lord, it is good for us to be here: if thou wilt, let us make here three Tabernacles, one for Thee, and one for Moses, and one for Elias: not knowing what *(g)* he said; for they were sore afraid. While he yet spake, behold a bright Cloud came and overshadowed them, and they feared as they entered into the Cloud: And there came a voice out of the Cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye him. And when the Disciples heard it, they fell on their faces and were sore afraid. And when the voice was past, Jesus was found alone. And he came and touched them, and said, Arise, and be not afraid. And suddenly, when they had lift up their Eyes, and looked round about, they saw no Man any more, save Jesus only with themselves.

### Meditation CXXXII.

**M**Y Soul, look round about, and see how dull our greatest braveries are, compared to this Glorious Beauty : Arise, lift up thine eyes, and see how weak even This appears, compared to the splendours that shine above. 'Tis good for us to be there, and

---

*(f)* *Mat. Luk. Maſter.* *(g)* *Mat. To ſay.*



dwell with our Jesus and this Blessed for ever. We know not what we say, when we speak of the felicities of Heaven: Yet were we truly wise, that very ignorance would increase our esteem; Since we know those Joys are above our Knowledge.

## Lesson CXXXIII.

Matt. 17. 9.

Mar. 9. 9.

Luk. 9. 36.

**A**ND as they came down from the Mountain, Jesus charged them, saying, Tell the (a) vision to no Man, till the Son of man be risen again from the dead. And they kept (b) that saying with themselves, and told no Man in those days any of those things which they had seen: Questioning one with another what the rising from the dead should mean. And his Disciples asked him, saying, why then say the Scribes that Elias must first come? And he answered, and told them, Elias truly (c) shall first come and restore all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought; But I say unto you, that Elias is indeed come already, and they knew him not, but have done unto him whatsoever they listed, as it is written of him. Likewise shall also the Son of man suffer of them. Then the Disciples understood that he spake unto them of John the Baptist.

---

(a) *Mar.* What things they had seen. (b) *Luk.* It close.  
(c) *Mar.* Cometh first and restoreth,

## Meditation CXXXIII.

**T**EACH us, O Lord, the time of speaking, and the time to hold our Peace; govern our words to the improvement of one another; and our silence to an opportunity of thinking on thee. Thou art our Master, and we will hear thee. Thou art our example, and we will follow thee. So shall our doubts be all resolved by thy wisdom, and our dark understandings clear'd by thy Light, and our sluggish lives quickned by thy Grace.

## Lesson CXXXIV.

**O**N the next Day, when they were come down from the Hill, much People met them; and when he came to his Disciples, he saw a great Multitude about them, and the Scribes, questioning with them. And straightway all the People, when they beheld him, were greatly amazed, and running to him, saluted him. And he asked the Scribes, what question ye with them? And behold there came to him a certain Man of the Company, kneeling down to him, and (d) cried out, saying, Master, I have brought to thee my Son, who hath a Dumb Spirit: (e) I beseech thee look upon him, for he is my only, (f) Child. And

Matt. 17. 14.

Mar. 9. 14.

Luk. 9. 37.

(d) Mar. Answered. (e) Matt. Lord have mercy upon my Son, for he is Lunatick, and sore vexed. (f) Luk. Son.

lo a Spirit taketh him, and he suddenly crieth out; and wheresoever it taketh him, he teareth him, that he foameth again, and gnasheth with his Teeth; and pineth away, and bruising him, hardly departeth from him. And I brought him to thy Disciples. and besought them to cast him out; and they (g) *could not.*

### Meditation CXXXIV.

**L**OOK now, O Blessed Jesú! from thy Holy Hill. And see thy true Believers with a Multitude about them, that delight in nothing but to question and contradict, and perpetually dispute. Open their Eyes, O Lord, that they may see thee, and amaz'd at the Beauty of thy Truth, come running to thee, and adore thee. Now they, alas! fall often into the fire of fury against thy Servants, and often into a carelessness for their own Souls: The wicked Spirit tears them into Schisms, and dashes them one against another; and bruising them, so hardly departs, that thy Disciples can but seldom cast him out. O thou great Physician of Souls, purge all the Errors and Heresies out of thy Church, and make us be all of one Heart, and of one mind in thy Truth.

---

(g) *Matt.* Could not cure him,

## Lesson CXXXV.

**T**HEN Jesus answered *him* and said, O *Matt. 17. 17*  
 faithless and Perverse generation! how *Mar. 9. 19:*  
 long shall I be with you? how long shall I suffer *Luk. 9. 41:*  
 you? Bring (a) thy *Son* hither to me. And they  
 brought him unto Him. And as he was yet a  
 coming, when he saw him, straightway the (b) *De-*  
 vil threw him down and tare him: And he fell  
 on the ground and wallowed, foaming. And  
 he asked his Father, how long is it ago since this  
 came to him? And he said, of a Child; and oft  
 times it hath cast him into the Fire, and oft into  
 the Water to destroy him: But if thou canst do  
 any thing, have compassion on us, and help us.  
 Jesus said to him: If thou canst believe, all things  
 are possible to him that believeth. And straight-  
 way the Father of the Child cryed out, and said,  
 with tears, Lord, I believe, help thou my unbelief.  
 When Jesus saw that the People came running  
 together, He rebuked the (c) *foul Spirit*, saying  
 unto him, Thou Dumb and Deaf Spirit, I charge  
 thee come out of him, and enter no more into  
 him. And the Spirit cried, and rent him sore, and  
 came out of him, and he was as one dead: inso-  
 much that many said, He is dead. But Jesus took  
 him up by the Hand, and lifted him up, and he  
 arose: and (d) *the Child was cured* from that  
 very hour: And he delivered him again to his  
 Father. And they were all amazed at the migh-  
 ty power of God.

(a) *Matt. Mar. Him.* (b) *Mar. Spirit.* (c) *Matt. Devil.*  
 (d) *Luk. Healed the Child.*



## Meditation CXXXV.

**G**OOD God! to what sad Calamities is our nature subject? to how many sorts of miseries is one Man expos'd? But we have a strong Redeemer, whose power can do all things for them that believe. Lord, we believe; help thou our unbelief. Cast out, O Holy Jesu! the wicked Spirits, and Evil Passions and Lusts that molest us, and let them not enter any more to afflict us: all things, thou sayest, are possible to them that believe. Lord, we believe, help thou our unbelief.

## Lesson CXXXVI

*Matt. 17. 19.  
Mar. 9. 28.  
Luk. 17. 5.*

**W**HEN Jesus was come into the House, his Disciples came unto him apart, and asked him privately, why could not we cast him out? And Jesus said unto them, because of your unbelief. And the Apostles said unto the Lord, increase our Faith; And the Lord said, if you have Faith as a grain of Mustard-seed, (a) ye might say to this Sycamine Tree, be thou plucked up by the Root, and be thou planted in the Sea; and it should obey you; (b) or to this Mountain, remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you: Howbeit, this kind can come forth by nothing, but by Prayer and Fasting. (c)

(a) *Matt.* Ye shall say. (b) These words, *Or to this*, are in no Gospel. (c) Here follows Lesson 143.

Medita

## Meditation CXXXVI.

**T**HUS will I strive to do, O gracious Lord, in all my unsuccessful endeavours; not murmur up and down against thy Providence, but privately retire to thee alone, and there lay open all my difficulties. Thou wilt instruct my doubts: Thou wilt supply my defects. O make my Faith as a grain of Mustard-Seed, vigorous and fruitful: and nothing then can be impossible to me; nothing that concerns the Salvation of my Soul; and nothing else should concern me. O thou who hast appointed this sovereign means of Prayer and Fasting to cast out most stubborn Lusts, hear us when we come before thee in the way of thy own appointing, and let it not fail to relieve us.

## Lesson CXXXVII.

**A**ND they departed thence, and passed through Galilee; and he would not that any Man should know it. For while they abode in Galilee, and every one wondered at all things which Jesus did, He taught his Disciples, and said unto them, let these sayings sink down into your Ears: For the Son of man (a) shall be (b) delivered into the hands of Men, and they shall kill him: and after that he is kill'd, (c) he shall rise

Matt. 17. 22.

Mar 9. 30.

Luk. 9. 43

(a) Mar. Is. (b) Matt. Betrayed. (c) Matt. The third day he shall be raised again.

*the third day; and they were exceeding sorry. But they understood not that saying, and it was hid from them, that they perceived it not: And they feared to ask him of it.*

### Meditation CXXXVII.

**B**Lessed, O my God, be thy merciful wisdom, that in the day of prosperity, forewarns us against the night of trouble; and Blessed be thy Almighty goodness, that after a short affliction, will raise again to everlasting Felicity. Sorrow may endure for a Night, but Joy shall return in the Morning. Let us not lose our hope through sadness, nor give over our Prayers through fear; but carefully lay up the words of our Lord in our hearts, as a faithful cordial to comfort and relieve us; Tho' sorrow endures for a Night, yet Joy shall return in the Morning.

### Lesson CXXXVIII.

*Matt. 17. v.  
24. to the end.  
Mar. 9. 33*

**A**ND when they were come to Capernaum, they that received tribute *Money*, came to Peter and said, doth not your Master pay Tribute? He saith, yes. And when he was come in to the House, Jesus prevented him, saying what thinkest thou, Simon? of whom do the Kings of the Earth take Custom or Tribute? of their own Children, or of Strangers? Peter saith unto him, of Strangers. Jesus saith unto him, then are the Children free. Notwithstanding lest we should offend them, go thou to the Sea, and cast an hook, and take up the Fish that first cometh up: And when

when thou hast opened his Mouth, thou shalt find a piece of Money : that take, and give unto them for me and thee.

### Meditation CXXXVIII.

**O** Glorious Master of Peace and Charity! who, though indeed the King of Kings, and Lord of Lords, yet wert pleas'd to decline the claim of thy privilege; and rather do a miracle, than not prevent a scandal; be thou the King of our Souls; and may all we have, and are, pay tribute to thy Majesty. Make us, Lord, not only for fear, but conscience, perform our duty to the Publick Magistrate; and learn to wave even our own Right, for love of Peace, and good Example to others.

### Lesson CXXXIX.

**A**T the same time, (a) being in the house, he asked them, what was it that ye disputed among your selves by the way? but they held their peace (for by the way, (b) there arose a reasoning among them, which of them should be the greatest.) And Jesus perceiving (c) the thought of their Heart, sat down, and called the Twelve, and said unto them, If any man desire to be first, the same shall be last of all, and servant of all. And Jesus called a little Child unto

*Matt. 18. 1.*

*Mar. 9. 33.*

*Luk. 9. 46.*

---

(a) *Matt.* Came the disciples unto him, saying. (b) *Matt.* Who is the greatest in the Kingdom of Heaven? (c) *Mar.* They had disputed among themselves.



him, and set him by him in the midst of them; and when he had taken him in his Arms, he said unto them, Verily I say unto you, Except ye be converted and become as little Children, ye shall not enter into the Kingdom of Heaven; whosoever therefore, shall humble himself as this little Child, the same is greatest in the Kingdom of Heaven. And whoso shall receive one (d) of such Children in my name, receiveth me; and whosoever shall receive me, receiveth not me, but him that sent me: for he that is least among you all, the same shall be great.

### Meditation CXXXIX.

**W**H Y should we thus ambitiously prefer our selves, and undervalue others? since surely we may find more follies in our own Hearts which we know, than in theirs, at which we can but guess. O holy Jesu! let us take thy blest example, and set it by us, and learn of thee, for thou art Meek and Humble. Make us, as little Children, esteem the life of Innocence, and converse in the World with a plain and candid simplicity; neither affecting the company of great ones, nor admiring the projects of the crafty: But be free as little Children, from ambition and all evil passions; that becoming as they are, we may enter into thy Kingdom.

---

(d) *Mat.* Such little Child. *Luk.* This Child.

Lesson

## Lesson CXL.

AND John answered, and said, Master, we Matt. 12. 6.  
 saw one casting out Devils in thy Name, and Mat. 9. 38.  
 we forbid him, because he followeth not with us. Luk. 9. 49.  
 And Jesus said unto him, forbid him not; for there is  
 no Man which shall do a Miracle in my name, that  
 can lightly speak evil of me. He that is not  
 against us is *(a)* for us. For whosoever shall give  
 you a Cup of Water to drink, in my name, be-  
 cause ye belong to Christ; Verily I say unto you;  
 he shall not lose his reward. And whosoever  
 shall offend one of these little ones that be-  
 lieve in me; it is better for him that a millstone  
 were hanged about his Neck, and *(c)* that he were  
 drowned in the depth of the Sea. And he said  
 to his Disciples, Wo unto the World because  
*(d)* of Offences: *(e)* For it must needs be that  
 offences come, but wo to that Man by whom  
 they come. Wherefore if thy Hand offend thee,  
 cut it off and cast it from thee; it is better for  
 thee to enter into life maimed, than having two  
 Hands to *(f)* go into Hell, into the Fire that never  
 shall be quenched, where their Worm dyeth not,  
 and the Fire is not quenched. And if thy Foot of-  
 fend thee, cut it off and cast it from thee: it is bet-  
 ter for thee to enter halt into Life, then having two  
 feet to be cast into Hell; *(g)* into the Fire that never  
 shall be quenched; where their worm dyeth not, and  
 the Fire is not quenched. And if thine Eye offend  
 thee, pluck it out, and cast it from thee; it is better  
 for thee to enter *(h)* into the Kingdom of God with

*(a)* Mar. On our part. *(c)* Mar. He were cast into the  
 Sea. *(d)* Luk. 17. 1. *(e)* Luk. It is impossible but that  
 Offences will come. *(f)* Mat. To be cast into everlasting  
 Fire. *(g)* As before. *(h)* Matt. Life,

one Eye rather than having two Eyes to be cast into Hell Fire; where their worm dieth not, and the Fire is not quenched. For, every one shall be salted with Fire, and every sacrifice shall be salted with Salt. Salt is good, but if the Salt have lost its saltness, wherewith will you season it? Have Salt in your selves, and have Peace one with another.

### Meditation CXL.

**L**ORD, make our Zeal discreet and mild, neither apt to censure, nor inclin'd to faction: least we offend others, and plunge our selves in Eternal ruine: O dangerous world! how sweet soever thy Pleasures seem, how gainful soever the courses thou proposhest, yet let us resolutely cut them off and cast them from us, lest they bring us in the end to that place of Torments, where the Worm dies not, and the Fire shall never be quenched.

Lesson

(a) Mat. On our part. (b) Mat. He is a hypocrite who the  
(c) Luke. 17. 1. (d) Luke. 17. 2. (e) Luke. 17. 3. (f) Luke. 17. 4.  
Offence will come. (g) Mat. To be cast into everlasting  
Fire. (h) As before. (i) Mat. 18. 1.

## Lesson CXLI.

**T**AKE heed you despise not one of these (a) little ones: for I say to you, that in Heaven their Angels always behold the Face of my Father who is in Heaven. For the Son of man is come to save that which was lost. How think ye? if a man have a Hundred Sheep, and one of them be gone astray: doth he not leave the ninety and nine, and goeth into the Mountains and seeketh that which is gone astray? And if so be that he find it, Verily, I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so, it is not the will of your Father who is in Heaven, that one of these little ones should perish. Take heed to yourselves. If thy Brother trespass against thee rebuke him, and if he repent forgive him: And if he sin seven times a day against thee, and seven times a day be converted to thee, saying, It repents me; forgive him. Go therefore and tell him his fault between thee and him alone: If he shall hear thee, thou hast gained thy Brother. But if he will not hear thee, then take with thee one or two more; that in the Mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church: But if he shall neglect to hear the Church,

---

(a) What our Lord means by these little ones, St. Luke tells us, Publicans and Sinners. 15. 1. For the Parable of the Hundred Sheep there, follows the Pharisees murmuring at their hearing our Saviour; as here it does the not despising of little ones. Wo be to those who offend! such. With good reason the great Apostle cries out, wilt eat no meat while the World stands, rather than make my weak Brother to offend, for whom Christ died. What then shall we say of those that tempt such little ones, and take advantage of their weakness to lead them to Sin?

let



let him be unto thee as a Heathen man and a Publican. Verily I say unto you, whatsoever ye shall bind on Earth shall be bound in Heaven, and whatsoever ye shall loose on Earth shall be loosed in Heaven. Again I say unto you, that if two of you shall agree on Earth, as touching any thing that they shall ask, it shall be done for them of my Father who is in Heaven. For where two or three are gathered together in my name, there am I in the midst of them

### Meditation CXL.

**O** Thou Eternal shepherd of our Souls! who appointest thy holy Angels to be our Keepers, and cam'st down thy self, to seek us when we were gone astray, and to bring us home to thine own fold. Lord, 'tis thy will that not one of us should perish: O make it out will too, and we shall be safe. Thou who instructest thy sheep, to be mild to one another, and submissive to their Pastors, or otherwise to be cast out of the fold; grant us such Meekness of Wisdom, and submission to those whom thou hast set over us in thy Church, that we may pray with united hearts, and obtain of thee what we ask.

### Lesson CXL.

*Matt. 18. v.  
21, to the end.*

**T**HEN came Peter to him, and said, Lord, how oft shall my Brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times; but

but until seventy times seven. Therefore is the Kingdom of Heaven likened to a certain King which would take account of his Servants. And when he began to reckon, one was brought unto him, which ought him ten thousand Talents. But for as much as he had not to pay, his Lord commanded him to be sold, and his Wife and Children, and all that he had, and payment to be made. The servant therefore fell down, and worshiped him, saying, Lord, have Patience with me, and I will pay thee all. Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out and found one of his fellow servants, which ought him an hundred pence: and he laid hands on him, and took him by the throat, saying, pay me that thou owest. And his fellow servant fell down at his Feet, and besought him, saying, have patience with me, and I will pay thee all. And he would not; but went and cast him into Prison till he should pay the debt. So when his fellow servants saw what was done, they were very sorry, and came and told unto their Lord all that was done. Then his Lord after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desirest me: Shouldest not thou also have compassion on thy fellow servant, even as I had pity on thee? And his Lord was wroth, and delivered him to the Tormentors till he should pay all that was due unto him. So likewise shall my Heavenly Father do also unto you, if ye from your hearts forgive not every one his Brother their Trespases.

## Meditation CXLII.

**L**ORD, let them still continue their Trespases against me: Do not I still repeat my sins against thee? Let me pardon them as oft as they offend: Do not I often need thou shouldest pardon me? Renew thy mercies, O Lord, to me, and behold from my heart I forgive all the World. If I sometimes am injured by them, they sometimes too are injured by me; and I need their patience as well as they mine, and as much, and perhaps far more. O renew thy mercies to me, and let others receive my pardon as often as I need thine.

## Lesson CXLIII.

*Luk. 17. v. 7,  
to 11.*

**B**UT \* which of you having a Servant plowing, or feeding Cattle, will say unto him by and by, when he is come from the Field, go and sit down to Meat? And will not rather say unto him, make ready wherewith I may Sup, and gird thy self, and serve me, till I have eaten and drunken, and afterward thou shalt eat and drink? Doth he thank that Servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done

---

\* This is part of 136 Lesson.

all those things which are commanded you, (a) say, we are unprofitable servants: We have done that which was our Duty to do.

### Meditation CXLIII.

**T**EACH me, O Lord, to treat with every one according to their quality, and neither scorn my inferiors, nor indiscreetly exalt them: teach me to humble my Soul before thy Majesty, and sincerely confess that I am an unprofitable Servant. If by thy Grace I believe thy word, and obey thy Law, and with my whole strength love and adore thee; when I have done all that I ought which, alas, is more than I do, I must needs confess that I am an unprofitable servant, altogether, indeed, unprofitable to thee, tho' infinitely profitable to my self.

### Lesson CXLIV.

**W**HEN Jesus had finished these sayings, and *Matt. 19. 1.* the Jews Feast of Tabernacles was at *John. 7. v. 2* hand. His Brethren therefore said unto him, *to the 11.* depart hence, and go into Judea, that thy Dis-

---

(a) *Viz.* Waited on your Master by Fasting, and Prayer, before he give you Faith; for such attendance on their Masters Person, is the duty of all servants, whatever other work they are hired to do. In like manner, whatever God makes the duty of our Calling, He expects our attendance on him; and we are not to magnifie our selves for our Fasting and Praying, as the Pharisees do, as if this were over and above what is required of us, but to look on it as part of our absolute and bounden duty.

ciples



ciples also may see the works that thou doest. For there is no Man that doeth any thing in secret, and he himself seeketh to be known openly : If thou doest these things, shew thy self unto the World. For neither did his Brethren believe in him : Then Jesus said unto them, My time is not yet come : But your time is alway ready : The world cannot hate you ; but me it hateth, because I testifie of it, that the works thereof are evil. Goye up unto this Feast ; I go not up yet unto this Feast, for my time is not yet full come. When he had said these words unto them, he abode still in Galilee. But when his Brethren was gone up, then went he also up unto the Feast, not openly, but as it were in secret.

### Meditation CXLIV.

**N**O T so, dear Lord! depart not hence ; but go to them without leaving us. Thou art the all-enlightning Sun, and canst illuminate both our Hemispheres at once. O suffer not so many Nations to lie in darkness, but manifest thy self to the whole World. Teach us, O Lord, the time to be wary and reserved, and the time to be free and resolute in speaking the Truth ; If it get us hatred (as flattery hath always found friends, and truth ill will) let this support us, that thou, O Blessed Lord, wilt love those that suffer in the same cause and on the same account as thou thy self didst.

Lesson

## Lesson CXLV.

**A**ND it came to pass, as he went to Jerusalem, that he passed through the (a) midst of Samaria and Galilee. And as he entered into a certain Village, there met him Ten Men that were Lepers, which stood afar off: And they lifted up their voice, and said, Jesus, Master, have Mercy on us. And when he saw them, he said unto them, Go shew your selves unto the Priests. And it came to pass that as they went, they were cleansed. And one of them when he saw that he was healed, turned back, and with a loud voice glorified God, And fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering, said, were there not ten cleansed? But where are the nine? There are not found to give glory to God, save this stranger. And he said unto him, Arise, go thy way; thy Faith hath made thee whole.

Luk. 17. v 11,  
to 20.

## Meditation CXLV.

**L**ORD, how devout and earnest we are, when our necessities press hard upon us! we go out to meet thee, and humbly stand afar off before thee, and lift up our voices aloud to thee. Jesu, Master! have mercy on us. Thou relievest our wants, and we forget to give thee the glory. Thou heap'st up thy Blessings on thy Children, and strangers to thy name are more thank-

---

(a) *Viz.* The confines of Samaria and Galilee.

ful than we. Jesu, Master, have mercy on us, and of all our miseries. O Heal this great unthankfulness

### Lesson CXLVI,

*Joh. 7. v. 11,  
to 25.*

**T**HEN the Jews sought him at the Feast, and said, where is he? And there was much murmuring among the People concerning him: For some said, he is a good man; others said nay; but he deceiveth the People. Howbeit, no man spake openly of him, for fear of the Jews. Now about the midst of the Feast, Jesus went up into the Temple and taught. And the Jews marvelled, saying, How knoweth this Man letters, having never learned? Jesus answered them, and said, my Doctrine is not mine, but his that sent me. If any man will do his will, he shall know of his Doctrine, whether it be of God, or whether I speak of my self. He that speaketh of himself, seeketh his own glory: But he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. Did not Moses give you the Law, and yet none of you keepeth the Law? Why go ye about to kill me? The People answered and said, thou hast a Devil: Who goeth about to kill thee? Jesus answered and said, I have done one work, and ye all Marvel. Moses therefore gave you Circumcision; not because it is of Moses, but of the Fathers) and ye on the Sabbath day circumcise a Man: If a man on the Sabbath day receive circumcision that the Law of Moses should not be broken; are ye angry at me because I have made a Man every whit whole on the Sabbath-day? Judge not according to the appearance, but Judge Righteous Judgment.

*Meditation*

## Meditation CXLVI.

**T**HIS is the way of the World: Of the best of Men, even of the Son of God himself, some say well, and some say ill; and all are afraid of the great and Powerful. O make us, Lord, first do thy will, that we may tast by experience the sweetness of thy Truth; and so gain courage to profess it. Check thou our Passions, that they disturb not our Reason, nor hinder truth from taking place in our Minds: Remove all wilful prejudice, that we may yeild ingenuously to conviction, and so Judge of others that we may not be re-proved by thee.

## Lesson CXLVII.

**T**HEN said some of them of Jerusalem, is *John. 7. v. 25.*  
not this he, whom they seek to kill? *to 35.*  
But so he speaketh boldly, and they say nothing unto him: do the Rulers know indeed that this is the very Christ? Howbeit we know this Man whence he is: But when Christ cometh, no Man knoweth whence he is. Then cried Jesus in the Temple as he taught, saying, ye both know me, and ye know whence I am; and I am not come of my self, but he that sent me is true, whom ye know not. But I know him, for I am from him, and he hath sent me. Then they sought to take him; but no man laid hands on him, because his hour was not yet come. And many of the People believed on him, and said, when Christ cometh, will he do more Miracles than these which this Man hath done? The Pharisees heard  
O that



that the People murmured such things concerning him : And the Pharisees, and the chief Priests sent Officers to take him, then said Jesus unto them, yet a little while I am with you, and then I go unto him that sent me. Ye shall seek me and shall not find me; and where I am, thither ye cannot come.

### Meditation CXLVII.

**O** Just, but dreadful truth! they who have long and obstinately rejected thee, shall at last seek thee, and shall not find thee. And where thou art, they shall never come. Unhappy those who know thee, and will not confess thee; unhappy, who confess thee, and will not obey thee: where thou shewest them the way, they refuse to follow; And therefore where thou art, how shall they ever come ?

### Lesson CXLVIII

*Joh. 7. v. 35.  
to end.*

**T**HEN said the Jews among themselves, whether will he go, that we shall not find him? Will he go unto the dispersed among the Gentiles, and teach the Gentiles! What manner of saying is this that he said, Ye shall seek me, and shall not find me; and where I am, thither ye cannot come? In the last day, that great day of the Feast, Jesus stood and cried, saying, If any man Thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his Belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him, should receive:

ceive: For the Holy Ghost was not yet given, because Jesus was not yet Glorified) Many of the People therefore when they heard these sayings, said, of a truth this is the Prophet. Others said, this is the Christ. But some said, shall Christ come out of Galilee? Hath not the Scriptures said, that Christ cometh of the Seed of David, and out of the Town of Bethlehem, where David was? So there was a division among the People because of him. And some of them would have taken him: but no Man laid hands on him. Then came the Officers to the Chief Priests and Pharisees; and they said unto them, Why have ye not brought him? The Officers answered, Never Man spake like this Man. Then answered them the Pharisees, Are ye also deceived? Have any of the Rulers, or of the Pharisees believed on him? But this People who knoweth not the Law are Cursed. Nicodemus saith unto them, (he that came to Jesus by Night, being one of them) Doth our Law Judge any Man before it hear him, and know what he doth? They answered, and said unto him, Art thou also of Galilee? search, and look: for out of Galilee ariseth no Prophet. And every Man went unto his own house.

### Meditation CXLVIII.

**D**eliver us, O Lord, from all rude contempt of others, and all arrogant conceit of our selves: Deliver us from that blind injustice of abusing Reason to gratifie Passion, and from that bold prophaneness of wresting the Scriptures, to defend our Errors. Thou art indeed the Prophet, and never Man spake like thee; Thou art the Christ, and

never Man did like thee: send down thy Holy Spirit, O Glorified Jesu! to replenish our Hearts with thy Graces, that out of them may flow living streams to refresh thy chosen, and to make glad the City of our God.

### Lesson CLXIX.

*Joh. 8. v. 1,  
to 12.*

**J**ESUS went unto the Mount of Olives: And early in the Morning he came again into the Temple, and all the People came unto him; and he sat down, and taught them. And the Scribes and Pharisees brought unto him a Woman taken in Adultery; and when they had set her in the midst, they said unto him, Master, this Woman was taken in Adultery, in the very act. Now Moses in the Law commanded us that such should be stoned: But what sayest thou? This they said Tempting him, that they may have to accuse him. But Jesus stooped down, and with his finger wrote on the ground as though he heard them not. So when they continued asking him, he lift up himself, and said unto them, He that is without Sin among you, let him first cast a Stone at her. And again he stooped down, and wrote on the ground. And they which heard it, being convicted by their own Conscience, went out one by one beginning at the Eldest, even unto the last: and Jesus was left alone, and the Woman standing in the midst. When Jesus had lift up himself, and saw none but the Woman, he said, unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, no Man, Lord. And Jesus said unto her, neither do I condemn thee: Go and Sin no more.

**Meditation**

## Meditation CLXIX.

**B**LIND and uncharitable Self Love ! why so maliciously bent to seek the shame of others, while our selves should blush at our own follies ? Why so tenaciously pressing for severity against them, while our own Souls are in the same condemnation ? Jesus alone is the Judge of Mercy ; who, if we repent, will graciously forgive us, and if we Sin no more, will gloriously save us. When he turns away his Eyes, 'tis to overlook our Sins, and expect our amendment ; when he looks on us again, 'tis to comfort our fears, and absolve our Sins. We are Judges of Evil thoughts ; but Jesus alone is the Judge of Mercy.

## Lesson CL.

**T**HEN spake Jesus again unto them, saying, Joh. 8. v. 12, 21. I am the light of the World : He that followeth me shall not walk in darkness, but shall have the light of Life. The Pharisees therefore said unto him, thou bearest record of thy self ; thy record is not true. Jesus answered and said unto them, though I bear record of my self, yet my record is true : For I know whence I am, and whither I go ; but ye cannot tell whence I come, and whither I go. Ye Judge after the Flesh, I Judge no Man. And yet I if I Judge, my Judgment is true ; for I am not alone, but I and the Father that sent me. It is also written in your Law, that the Testimony of two Men is true, I am one



one that bear witness of my self, and the Father that sent me, beareth witness of me. Then said they unto him, Where is thy Father? Jesus answered, ye neither know me, nor my Father. If ye had known me, ye should have known my Father also. These words spake Jesus in the Treasury as he taught in the Temple: And no Man laid hands on him, for his hour was not yet come.

### Meditation CL.

**W**HAT need we now more witnesses for thee? Thy own incomparable Works bear testimony to thee; and were we not wilfully Blind, we could not but see thee. Illuminate our Souls, O thou light of the World! that we may follow thee, and behold thee at last in the Light of thy Glory. Thy self hast taught us whence thou camest, and whither thou art gone: O make us still more firmly believe thee, and still more eagerly desire to be with thee.

### Lesson CLI.

*Job. 8. v. 21.  
20 31.*

**T**HEN said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your Sins; whither I go ye cannot come. Then said the Jews, will he kill himself? Because he saith, whither I go, ye cannot come. And he said unto them, ye are from beneath, I am from above: Ye are of this World, I am not of this World. I said therefore unto you, that ye shall die in your Sins: For if ye believe not that

that I am he, ye shall die in your Sins. Then said they unto him, Who art thou? And Jesus saith unto them, even the same that I said unto you from the beginning. I have many things to say, and to Judge of you; but he that sent me, is true; and I speak to the world those things which I have heard of him. They understood not that he spake to them of the Father. Then said Jesus unto them, When ye have lift up the Son of Man, then shall ye know that I am he, and that I do nothing of my self; but as my Father hath taught me, I speak these things. And he that sent me, is with me; the Father hath not left me alone; for I do always those things that please him. As he spake these words, many believed on him.

### Meditation CLI.

**T**RUE, dearest Lord! We are from beneath, and our understandings dark and low; we are of this World, and our thoughts dull and earthy. But thou hast rais'd our Nature to believe in thee; suffer us not now to die in our Sins. Thou art, O Glorious Jesu! from above, and all thy words Mysterious and Sublime: Thou art from Heaven, and all thy ways transcend our Capacities. O grant us to do the things that please thee, that thou mayest not leave us alone, and nothing from Above shall be above our capacities.

## Lesson CLII.

Joh. 8. v. 31,  
to 43.

**T**HEN said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my Disciples indeed; And ye shall know the Truth, and the Truth shall make you free. They answered him, we be Abrahams Seed, and were never in bondage to any Man: How sayest thou, ye shall be made free? Verily, Verily, I say unto you, whosoever committeth Sin, is the servant of Sin; and the servant abideth not in the House for ever; but the Son abideth ever. If the Son shall therefore make you free, ye shall be free indeed. I know that ye are Abrahams Seed: But ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: And ye do that which ye have seen with your Father. They answered and said unto him, Abraham is our Father. Jesus saith unto them, if ye were Abrahams Children, ye would do the works of Abraham. But now ye seek to kill me, a Man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your Father. Then said they to him, We be not born of Fornication: We have one Father *even* God. Jesus said unto them, if God were your Father, ye would love me: For I proceeded forth, and came from God; neither came I of my self, but he sent me.

Medita-

## Meditation CLII.

**T**IS not enough to be born in thy Church, unless we observe thy Laws: 'tis not enough to be of the purest Profession of Religion, unless we be Religious indeed. Thy Service, O Lord, is only true liberty, and to command our own Passions, is to be free indeed. All other liberty is but to wander in mazes of our own folly; encreasing still our irregular appetites, and still entangling our selves with new ones. O make us thy Servants, and we shall be free indeed.

## Lesson CLIII.

**W**HY do ye not understand my speech! *Job. 8. v. 43.*  
 even because ye cannot hear my word. *to the end.*  
 Ye are of your Father the Devil, and the lusts of your Father ye will do: He was a Murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh of a lye, he speaketh of his own: For he is a lyar, and the Father of it. And because I tell you the truth, ye believe me not. Which of you convinceth me of Sin? And if I say the Truth, why do ye not believe me? He that is of God, believeth Gods words: Ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, say we not well that thou art a Samaritan, and hast a Devil? Jesus answered, I have not a Devil; but I honour my Father, and ye do dishonour me. And I seek



seek not mine own glory ; there is one that seeketh and judgeth. Verily, Verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, now we know that thou hast a Devil. Abraham is dead, and the Prophets; and thou sayest if a man keep my saying he shall never tast of death. Art thou greater than our Father Abraham, which is dead ? and the Prophets are dead ; whom makest thou thy self ? Jesus answered, if I honour my self, my honour is nothing : it is my Father that honoureth me, of whom ye say, that he is your God : Yet ye have not known him ; but I know him : And if I should say, I know him not I shall be a liar like unto you ; but I know him and keep his saying. Your Father Abraham rejoiced to see my day : and he saw it and was glad. Then said the Jews unto him, thou art not yet fifty years old, and hast thou seen Abraham ? Jesus said unto them, Verily, Verily, I say unto you, before Abraham was I am. Then took they up Stones to cast at him : But Jesus hid himself, and went out of the Temple, going through the midst of them, and so passed by.

### Meditation CLIII.

**L**ORD, how Mysteriously dost thou now discourse, who formerly spakest so plain ! Then their perverseness would not understand, and now their dulness cannot. He that keeps thy words shall never see death ; but he that wants thy Grace, shall never keep thy words. Send down thy light into our Souls, O Lord, lest we ignorantly mistake thee ; and govern our stubborn nature with thy Grace, lest we wilfully offend thee.

If we do not meekly and obediently hear thy word, we cannot understand the Sublimeness of thy Speech.

## Lesson CIV.

**A**ND as Jesus passed by, he saw a Man which *Joh. 9. v. 1 to* was Blind from his Birth. And his Disciples asked him, saying, Master, who did Sin, this Man or his Parents, that he was Born Blind? Jesus answered, Neither hath this Man sinned, nor his Parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day; the night cometh in which no man can work. As long as I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the Eyes of the Blind man with the clay, and said unto him, go wash in the Pool of Siloam (which is by interpretation sent) He went his way therefore, and washed, and came seeing. The Neighbours therefore and they which before had seen him, that he was Blind, said, is not this he that sat and begged? Some said this is he; others said, he is like him: But he said, I am he. Therefore said they unto him, How were thine Eyes opened? He answered and said, a Man that is called Jesus, made clay and anointed mine Eyes, and said unto me, Go to the Pool of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, where is he? He said, I know not.

## Meditation CLIV.

**W**E need not go to thy secret Counsels, O Lord, to find the source of our Calamities: Alas! our own ingratitude is too plain a reason, and our great and many Sins too apparent a cause. But, O do thou relieve us for thine own Glory, that the works of thy Mercy may be manifested in us. We are they who are Born Blind, and our own miscarriages have encreased our darkness. We are they who sit Idly by the way, and make not one step of progress towards our Eternal Home. O let thy Goodness Pity us; let thy Grace visit us, and set us on work to do what thou directest us for our Cure, that the Glory may be wholly thine.

## Lesson CLV.

Feb. 9. v. 13.  
to 24.

**T**HEY brought to the Pharisees him that afore-time was blind. And it was the Sabbath Day when Jesus made the clay, and opened his Eyes. Then again the Pharisees also asked him, how he had received his sight. He said unto them, he put clay upon mine Eyes, and I washed, and do see. Therefore said some of the Pharisees, this Man is not of God, because he keepeth not the Sabbath Day. Others said, how can a Man that is a Sinner, do such Miracles? And there was a division among them. They say unto the Blind Man again, what sayest thou of him, that he hath opened thine Eyes? He said, he is a Prophet.

Prophet. But the Jews did not believe concerning him, that he had been Blind, and received his sight. until they had called the Parents of him that had received his sight. And they asked them, saying, is this your Son, who ye say was born Blind; How then doth he now see? His Parents answered them, and said, We know that this is our Son, and that he was Born Blind: But by what means he now seeth, we know not; or who hath opened his Eyes, we know not: he is of Age ask him, he shall speak for himself. These words spake his Parents because they feared the Jews: For the Jews had agreed already that if any Man did confess that he was Christ, he should be put out of the Synagogue. Therefore said his Parents he is of Age, ask him.

## Meditation CLV.

**T**HIS is the unhappy cause of all our Divisions; while I with Passion espouse one argument, and my Neighbour prefers another; and neither of us calmly considers either. Cleanse us, O Lord, from our corrupt affections, and we soon shall see and love thy Truth. Never let us longer dispute, when we feel our selves convinced; nor fear to own the Truth, when we are called to confess it. Cleanse us, O Lord, from self Love, that we may see thy Truth; and free us from worldly engagements that we may not be afraid to own it.

Lesson



## Lesson CLVI.

Joh. 9. v. 24.  
v. 39.

**T**HEN again called they the Man that was Blind, and said unto him, Give God the Praise: We know that this Man is a Sinner. He answered and said, Whether he be a Sinner or know, I know not: One thing I know, that whereas I was Blind, now I see. Then said they to him again, What did he to thee? How opened he thine Eyes? He answered them, I have told you already, and ye did not hear: Wherefore would ye hear it again? Will ye also be his disciples? Then they reviled him, and said, thou art his disciple; but we are Moses disciples. We know that God spake unto Moses: As for this fellow, we know not from whence he is. The Man answered and said unto them, why, herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine Eyes. Now we know that God heareth not Sinners: But if any Man be a worshipper of God, and doth his will, him he heareth. Since the World began was it not heard that any Man opened the Eyes of one that was Born Blind. If this Man were not of God, he could do nothing. They answered and said unto him, thou wast altogether born in Sin, and dost thou teach us? And they cast him out. Jesus heard that they had cast him out; and when he had found him, he said unto him, dost thou believe on the Son of God? He answered and said, who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him.

Meditation

## Meditation CLVI.

**S**EE how a spiteful meaning corrupts an excellent action! Again they desire to hear what Jesus had done; again the Blind Man must tell them the manner of the Miracle; and all with intention to Cavil at some circumstance, and deny the substance. O strange perverseness of Man! O Wonderful Goodness of God! They with a haughty scorn disparage and revile him, and cast him out as a Reprobate from among them, but our Merciful Jesus goes immediately to seek him, and comfort him in his sorrows, and with a second more precious Miracle, opens the Eyes of his Mind, and receives into his own Family whom they had cast out of theirs.

## Lesson CLVII.

**A**ND Jesus said, for Judgment I am come in- *Joh. 9. 39.*  
to this World: That they which see not, might see; and that they which see, might be made Blind. And some of the Pharisees which were with him, heard these words, and said unto him, are we Blind also? Jesus said unto them, if ye were Blind, ye should have no Sin: But now ye say, We see; therefore your Sin remaineth. Verily, Verily I say unto you, He that entereth not by the door into the Sheepfold, but climbeth up some other way, the same is a Thief and a Robber. But he that entereth in by the door, is the Shepherd of the Sheep. To him the Por-  
*Joh. 10. v. 11.*  
ter

ter openeth; and the Sheep hear his voice. And he calleth his own Sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: For they know his voice. And a stranger will they not follow, but will flee from him: For they know not the voice of strangers. This Parable spake Jesus unto them: But they understood not what things they were which he spake unto them, then said Jesus unto them again, Verily, Verily, I say unto you, I am the door of the sheep. All that ever came before me are Thieves and Robbers: But the sheep did not hear them. I am the door, by me if any Man enter in, he shall be saved, and shall go in and out, and find Pasture. The Thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have Life, and that they might have it more abundantly.

### Meditation CLVII.

**L**ORD, either make us think our selves Blind enough to need the guidance of the wise, or be indeed wise enough to guide our selves: That we may enter at last by thee, the door of Life, and feed our Souls on thy heavenly Joys. Deliver us, O Lord, from encreasing our guilt by sinning against our knowledge, or hoping by our ignorance to excuse our guilt. Call us after thee, who art gone before, and (whither thou speakest to us by thy Providences, or by thy word, or by the secret whispers of thy Spirit) make us know thy voice; and love and obey it.

Lesson

## Lesson CLVIII.

**I** AM the good shepherd; the good shepherd <sup>Joh. 10. v. 11.</sup> giveth his life for the sheep. But he that is <sup>to 22.</sup> an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: And the wolf catcheth them, and scattereth the sheep; The hireling fleeth because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: And I lay down my Life for the sheep. And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of my self: I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. There was a division therefore again among the Jews for these sayings, and many of them said; He hath a Devil, and is Mad, why hear ye him? Others said, these are not the words of him that hath a Devil: Can a Devil open the Eyes of the Blind?

## Meditation CLVIII.

**L**ORD, thou abundantly hast done for us all the offices of a faithful Pastor; Thou hast laid down thy Life to Redeem us, and taken it up again to comfort us. But we dull sheep, What have we done for thee?



thee? Have we obeyed thy voice, and not murmured at the Pasture thou art pleased to assign us? Have we been ready still to part with our Fleece, and even Life it self, if thou should'st command us? All this, and infinitely more thou hast done for us: But we more dull than sheep, what have we done for thee?

### Lesson CLIX.

*Luk. 10. v. 1  
to 17.*

**A**fter these things, the Lord appointed other seventy also, and sent them two and two before his Face into every City, and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few: Pray ye therefore the Lord of the harvest, that he would send labourers into his Harvest. Go your ways; Behold I send you forth as Lambs among Wolves. Carry neither Purse, nor Scrip, nor shoes: And salute no Man by the way. And into whatsoever House ye enter, first say, Peace be to this House. And if the Son of Peace be there, your Peace shall rest upon it: If not, it shall turn to you again. And in the same House remain, Eating and Drinking such things as they give: for the labourer is worthy of his hire. Go not from House to House. And into whatsoever City ye enter, and they receive you, Eat such things that are set before you. And heal the Sick that are therein, and say unto them, the Kingdom of God is come nigh unto you. But into whatsoever City ye enter, and they receive you not, go your ways out into the Streets of the same, and say, even the very dust of your City which cleaveth on us, we do wipe off against you. Notwithstanding be ye sure of this, that the Kingdom of God is come nigh unto you. But

I say unto you, that it shall be more tolerable in that day for Sodom, than for that City. Wo unto thee Chorazin, wo unto thee Bethsaida : for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the Judgment, than for you. And thou Capernaum, which art exalted to Heaven, shall be thrust down to Hell. He that heareth you, heareth me ; and he that despiseth you, despiseth me : And he that despiseth me, despiseth him that sent me.

Meditation CLIX.

**H**OW Beautiful, O Lord, are the Feet of thy Holy Messengers ! who bring to us the glad tidings of Peace and reconciliation with thee, who teach us the way to Eternal Happiness, and by their Pious care help us thither. If they teach us Spiritual things, 'tis just we should give them Temporal. Make us O Lord, entertain them as workmen sent by thee, with respect to their Persons, and obedience to their words, and according to our power, with a free supply of their necessities.

Lesson CLX.

**A**ND the Seventy returned again with Joy, Matt. 11. 25. saying, Lord, even the Devils are subject Luk. 10. 17. unto us through thy name. And he said unto them, I beheld Satan as Lightning fall from Heaven. Behold, I give unto you Power to tread

on Serpents and Scorpions, and over all the Power of the Enemy: And nothing shall by any means hurt you. Notwithstanding in this rejoice not that the Spirits are subject unto you: But rather rejoice, because your names are written in Heaven. In that hour Jesus rejoiced in Spirit, and said, I thank thee, O Father, Lord of Heaven and Earth; because thou hast hid these things from the wise and prudent, and hast revealed them unto Babes. Even so, Father, for so it seemed good in thy sight. All things are delivered to me of my Father, and no Man knoweth the Son, but the Father, and who the Father is, but the Son, and he to whomsoever the Son will reveal him. And he turned him unto his Disciples, and said privately; Blessed are the Eyes which see the things that ye see, for I tell you, that many Prophets and Kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them: Come unto me all ye that labour and are heavy laden, and I will give you rest: take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For, my Yoke is easie, and my Burthen is light.

### Meditation CLX.

**F**EAR not, my Soul, thy Lord is stronger than thy Enemies, and if thou believest in him, will make thee stronger too; thou shalt overcome their Temptations; and more, triumph over thy own Passions. And to fill thy heart with the best of Joys, thy name shall be written in Heaven. If thou wilt come to him who so kindly invites thee, thy Burthens shall be lightned, and thy Yoke made

made easy, and thy Labours refresht; for his Yoke is a Yoke of Love, his burden is Wings, his conflicts are Triumphs, and his War is sweetest Peace.

### Lesson CLXI.

**A**ND behold, a certain Lawyer stood up, *Luk. 10. v. 25.* and tempted him, saying, Master, what *to 38.* shall I do to inherit Eternal Life? He said unto him, what is written in the Law? How readest thou? And he answering said, thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Strength, and with all thy Mind; and thy Neighbour as thy self. And he said unto him, Thou hast answered right: This do and thou shalt live. But he willing to justify himself, said unto Jesus, And who is my Neighbour? And Jesus answering him, A certain Man went down from Jerusalem to Jericho, and fell among Thieves, which stripped him of his Raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain Priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in Oil and Wine, and set him on his own Beast, and brought him to an Inn, and took care of him. And on the morrow when he departed, he took out two-pence, and gave them to the host, and said unto him, take care of him and whatsoever thou spendest more, when I come again I will repay thee: Which now of these three



thinkest thou, was Neighbour unto him that fell among the Thieves? And he said, he that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

### Meditation CLXI.

**W**HEN shall we Love thee, O Lord our God, with our whole Heart, and Strength, and our selves only in order to Thee, and our Neighbours as our selves: This is the sum of all: This do and thou shalt live. 'Tis not the Name or Dignity we bear, that entitles to Heaven; but the real disposition of our Soul towards God: 'Tis not our affection to our Friends or Kindred, that can satisfie our Duty; but an enlarged Charity to every one that needs us.

### Lesson CLXII.

*Luk. 10. v. 38.  
to the end.*

**N**OW it came to pass as they went, that he entred into a certain Village: And a certain Woman named Martha, received him into her House. And she had a Sister called Mary, which also sat at Jesus Feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered, and said unto her, Martha, Martha, thou art careful and troubled about many things: But one thing is needful. And Mary hath chosen

fen that good part, which shall never be taken away from her.

Meditation CLXII.

**H**ERE we, alas, are perplext with a thousand cares, and our Minds distracted with a multitude of trifling occupations: While all that's necessary is but one thing. O Teach us, Lord, to chuse that better part, which shall never be taken away from us. We unnecessarily embroil our selves, in more than we need, we run up and down, and weary our selves and bring home nothing but our own disquiet; while we might stay with thee in Peace, and employ our time in contemplating thy Mysteries, and encreasing thy Love, and fitting our Spirits for thy Self.

Lesson CLXIII.

**A**ND it came to pass that as he was praying in a certain place, when he ceased, one of his Disciples said unto him, Lord, teach us to pray as John also taught his disciples. And he said unto them, When ye pray, say, Our Father which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done, as in Heaven so in Earth. Give us day by day our daily Bread. And forgive us our Sins, for we also forgive every one that is indebted to us. And lead us not into Temptation, but deliver us from Evil. And he said unto them, which of you shall have a Friend, and shall go unto him at midnight, and say unto him, Friend, lend me three Loaves; for a Friend of mine in his Journey is

*Luk. 11. v. 1  
14.*

come

come to me, and I have nothing to set before him: And he from within shall answer and say, trouble me not; the door is now shut, and my Children are with me in Bed; I cannot rise and give thee. I say unto you, though he will not rise and give him, because he is his Friend; yet because of his importunity, he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you: Seek, and ye shall find: Knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh it shall be opened. If a Son shall ask Bread of any of you that is his Father, will he give him a Stone? Or if he ask a Fish, will he for a Fish give him a Serpent? Or if he shall ask an Egg, will he offer him a Scorpion? If ye then being Evil, know how to give good gifts unto your Children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him.

### Meditation CLXIII.

**L**ORD, make us value this perfect Prayer above all the Terms that Man can devise: Still may our Lips repeat it with fresh Devotion, and our Souls endeavour to lodge in the Divine and comprehensive meaning of it. From thee proceeds all that is good; and nothing but what is good can proceed from thee. Teach us, O Lord, for what we ought to Pray, and give us what is fit for us to receive: Let not our corruptions Blind us to ask of thee a Stone, or if we do, let thy Mercy turn it into Bread. O give us the Bread of life; O let thy good

good Spirit enable us to Pray aright ; and let us both ask and receive from thee the Bread of Life.

## Lesson CLXIV.

**A**ND as he spake, a certain Pharisee besought him to dine with him: And he went in, and sat down to Meat. And when the Pharisee saw it, he marvelled that he had not first washed before Dinner ; And the Lord said unto him, now do ye Pharisees make clean the outside of the Cup and Platter ; but your inward part is full of (a) ravening and wickedness. Ye Fools, did not he who made that which is without, make that which is within also ? Thou blind Pharisee, cleanse first that which is within the Cup and Platter, that the outside of them may be clean also. But rather give Alms of such things as ye have ; and behold, all things are clean unto you. But, wo unto you Pharisees, for ye Tithe, Mint, and (b) Rue, and all manner of Herbs, and pass over the weightier things of the Law, Judgment, Mercy, and Faith, and the Love of God : These ought ye to have done ; and not to leave the other undone. Ye blind Guides ! who strain at a Gnat, and swallow a Camel.

Matt. 23. 25.

Luk. 11. 37.

## Meditation CLXIV.

**L**OOK well, my Soul, into thy own Breast, and see how much of Pharisee thou findest there : Why dost thou va-

(a) *Mass.* Extortion and excess. (b) *Mass.* Annis and Cummin.



lue thy fair appearance in the Eyes of others, before the real substance of virtue in thy self? Why art thou more affected at some petty observances, than the Fundamental Laws of Justice and Charity; or thinkest to attone to God for greater indulgences, by a scrupulous strictness in easy duties. Remember thy Lord's severe reproofs. and faithfully examine thy own conscience; Dost thou not know that great things we ought to do, and not to leave the lesser undone?

### Lesson CLXV.

*Matt. 23. 6.*  
*Mur. 12. 38.*  
*Luk. 11. 43.*  
*Matt. 23. 14*

**W**O to you Pharisees; for ye love the uppermost Rooms at Feasts, and chief Seats in the Synagogues; and salutations in the Market-places. Wo to you Scribes and Pharisees, Hypocrites: For ye devour Widows Houses, and for a pretence make long prayers; therefore ye shall receive the greater damnation. Wo to you Scribes and Pharisees, Hypocrites; for ye compass Sea and Land to make one Profelite; and when he is made, ye make him twofold more the Child of Hell than your selves. Wo unto you; for ye are as Graves that appear not, and the Men that walk over them are not aware of them wo unto you, Scribes and Pharisees, Hypocrites; for ye are like unto whited Sepulchers; which indeed appear Beautiful outward, but are within full of dead Mens bones, and of all uncleanness: Even so ye also appear righteous unto men, but within ye are full of Hypocrisie, and Iniquity.

Medit

## Meditation CLXV.

**T**remble, O my Soul, at these dreadful Woes pronounced by the Eternal Judge of Men and Angels: Tremble far more at the heinous Sins that deserve these Woes; for the Proud shall at last be humbled, and the Hypocrites confounded for ever. Be not so foolish as to place thy felicity in the vain esteem and glory of the World: Be not so boldly profane as to affront thy God, by making Religion but a stale to thy Interest. The Eternal Judge of Men and Angels sees thy ways, and apports thy Reward.

## Lesson CLXVI.

**T**HEN answered one of the Lawyers, and said unto him Master, thus saying, thou reproachest us also; and he said, Wo unto you also ye Lawyers; for ye bind heavy burthens and grievous to be born, and lay them on mens shoulders, but ye your selves touch not the Burthens with one of your fingers. Wo unto you: for ye build the Tombs of the Prophets, and garnish the Sepulchers of the righteous, and your Fathers killed them; and ye say, if we had been in the days of our Fathers, we would not have been partakers with them in the Blood of the Prophets. Truly ye bear witness unto your selves, that ye are the Children of them that killed the Prophets, and that ye allow the deeds of your Fathers; for they indeed killed them, and ye build their Sepulchres. Fill ye up then the measure of your Fathers. Ye Serpents, ye generation

Matt. 23. 4.

Luk. 11. 45.

Mar. 23. 29

ration of Vipers ! How can ye escape the damnation of Hell ? Therefore also said the wisdom of God, Behold I send you Prophets, and Apostles, and Wise men, and Scribes; and some of them ye shall kill and crucifie, and some of them ye shall scourge in your Synagogues, and persecute them from City to City : That upon you may come all the righteous blood of all the Prophets which has been shed upon the Earth ; (a) from the Blood of righteous Abel, unto the Blood of Zacharias the son of Barachias, whom ye slew between the Temple and the Altar. Verily, I say unto you, all these things shall (b) come upon this generation. Wo unto you Lawyers ; for ye have taken away the Key of knowledge; ye shut up the Kingdom of Heaven against Men : For ye neither go in your selves, neither suffer ye them that are entring to go in. And as he said these things unto them, the Scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things; laying wait for him, and seeking to catch something out of his Mouth, that they might accuse him.

### Meditation CLXVI.

**S**uffer us not, O Lord, to neglect so long thy Mercy, that we fall into the hands of thy Justice: O make us always fear thy threatnings, that we may never feel them. Still let us say to our Souls, if we do this, how shall we escape the Judgment of Hell? Deliver us, O Lord, from the malice of

---

(a) *Lu* From the foundation of the world. (b) *Lu*, Be required of.

perverting others, and the desperateness of undoing our selves: Deliver us from rejecting the Gracious offers of Salvation, least we pull upon our heads thy inevitable wrath. Still let us say, how shall we bear thy wrath; still let us think, how shall we stand before thy Judgment.

## Lesson CLXVII.

**I**N the mean time, when there were gathered together an innumerable multitude of People, insomuch that they trode one upon another, he began to say unto his Disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisie. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness, shall be heard in the light; and that which ye have spoken in the ear in closets, shall be proclaimed upon the House tops. And I say unto you, my Friends, be not afraid of them that kill the Body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed, hath Power to cast into Hell; yea, I say unto you, Fear him. Are not five Sparrows sold for two farthings, and not one of them is forgotten before God? But even the very Hairs of your Head are all numbered. Fear not therefore, ye are of more value than many Sparrows. Also I say unto you, whosoever shall confess me before men, him shall the Son of man also confess before the Angels of God. But he that denieth me before men, shall be denied before the Angels of God. And whoso shall speak a word against the Son of man, it shall be forgiven him.

Luk.<sup>1</sup> 12. v. 1  
to 13.



him: But unto him that Blasphemeth against the Holy Ghost, it shall not be forgiven. And when they bring you unto the Synagogues, and unto Magistrates, and unto Powers, take ye no thought how, or what thing ye shall answer, or what ye shall say: For the Holy Ghost shall teach you in the same hour what ye ought to say.

### Meditation CLXVII.

**T**HOU hearest, O Lord, our most secret whispers, and see'st into the most darkest corners of our hearts; and the day will come that all the world shall know every passage of our lives, and nothing be hid from their sight. Thy Goodness, O Lord, is infinite; why should we doubt what thou canst do for us? Thy Power is irresistible; why should we fear what man can do against us? O may our fear be only of thee, and our shame only of Sin: that boldly professing our selves disciples of the Cross, and of the Meek and Humble Jesus before the Enemies of both, thou mai'st vouchsafe to own us for thine before the great assembly of all thy Creatures.

### Lesson CLXVIII.

*Luk. 12. v. 13-  
22.*

**A**ND one of the company said unto him, Master, speak to my Brother that he divide the inheritance with me. And he said unto him, Man, who made me a Judge, or a divider over you? And he said unto them, Take heed and beware of Covetousness: For a mans life

con-

consists not in the abundance of the things which he possesseth. And he spake a Parable unto them, saying, the ground of a certain rich Man brought forth plentifully. And he thought within himself, saying, what shall I do, because I have no room where to bestow my fruits. And he said, this will I do: I will pull down my Barns and build greater; and there will I bestow all my Fruits and my Goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine Ease, Eat, Drink, and be Merry. But God said unto him, thou Fool, this Night thy Soul shall be required of thee: then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich towards God.

## Meditation CLXVIII.

**T**HUS are we apt to abuse our Prosperities, and thus our Prosperities are apt to abuse us. O my God, may this excellent Parable thoroughly convince me, that Wealth consists not in abundance of Possessions, but only in being Rich towards thee. From it let me learn, how vain and uncertain the projects of this world are; from it conclude, how short and dangerous are the enjoyments of this Life.

## Lesson CLXIX.

**A**ND he said unto his Disciples, therefore I say unto you, Take no thought for your Life, what you shall Eat: neither for the Body, what ye shall put on. The Life is more than Meat, and the Body is more than Raiment. Consider the Ravens: for they neither sow nor Reap; which neither have store house nor barn; and God

Luk. 12, v. 22.  
" 35.

God feedeth them: How much more are ye better than the Fowls? And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that which is least; why take ye thought for the rest? Consider the Lillies how they grow; they toil not, they spin not: And yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the Grass, which is to day in the Field, and to morrow is cast into the oven: How much more will he clothe you, O ye of little Faith: And seek not what ye shall Eat, or what ye shall Drink, neither be ye of doubtful mind. For all these things do the Nations of the world seek after, and your Father knoweth that ye have need of all these things. But rather seek ye the Kingdom of God, and all these things shall be added unto you. Fear not little Flock; for it is your Fathers good pleasure to give you the Kingdom. Sell that ye have, and give alms; provide your selves Bags which wax not old, a treasure in the Heavens that faileth not, where no Thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also.

### *Meditation CLXIX.*

**M**Y God! If thou hast made me Rich, give me Grace to be free and charitable; If thou hast made me poor, give me Grace to be humble and industrious: Whatever thou orderest concerning me here, make me place my Treasure with thee. For where my Treasure is, there will my Heart be also. Thou clothest the Lillies, and seedest

dest the Ravens; never let me doubt thy Providence: Thou preparest for us Eternal Riches in Heaven; never let me doat on these perishable trifles here below. But where my Treasure is, there let my Heart be also.

## Lesson CLXX.

**L**ET your Loins be girded about, and your Lights burning; and ye your selves like unto Men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately. Blessed are those Servants, whom the Lord when he cometh shall find watching: Verily, I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, Blessed are those servants. Watch therefore for ye know not what hour your Lord doth come. But this know, that if the good man of the house had known what hour the Thief would come, he would have watched and not have suffered his house to be broken through. Be ye therefore ready also; for the Son of Man cometh at an hour when ye think not.

Luk. 12.v.35.

to 41.

Matt. 24. 42

## Meditation CLXX.

**A**Wake, my Soul, and take thy Lord's Advice: Gird thy Loins with Chastity, and kinde in thy Mind a burning and shining Charity, and so stand prepared continually against the day of that glorious Appearance. For the Son of God will come

Q

at



at an hour when we think not. Let not security cast us asleep, nor intemperance make us drowsie: Always let us watch, always be sober, lest calamities surprize us unprovided of Grace to support them, and we sink under the burden of affliction.

## Lesson CLXXI.

*Matt. 24. 45.  
Luk. 12. 41.*

**T**HEN Peter said unto him, Lord, speakest thou this Parable unto us, or even to all? And the Lord said, who then is that faithful and wise steward, whom his Lord shall make Ruler over his Household, to give them their portion of meat in due season? Blessed is that servant, whom his Lord when he cometh shall find so doing: Verily, I say unto you, that he shall make him Ruler over all that he hath. But, and if that evil servant shall say in his Heart, my Lord delayeth his coming, and shall begin to beat the (a) Men-servants and Maidens, and to Eat and Drink with the drunken: The Lord of that Servant shall come in a day when he looketh not for him, and at an hour that he is not aware of, and shall cut him in funder, and appoint him his Portion with the (b) unbelievers: there shall be weeping and gnashing of Teeth. And that servant, who knew his Lords will, and prepared not himself, nor did according to his will, shall be beaten with many stripes: But he who knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of

(a) *Matt.* His Fellow-Servants. (b) *Matt.* The Hypocrites.

him much shall be required; and to whom Men have comitted much, of him they will ask the more.

Meditation CLXXI.

**L**ORD, we are all but as fellow-servants to thee our common Master, and dangerously forget our duty, if the prosperous abuse their Plenty, and the powerful oppress the weak; and every one think they may safely Sin, because thou art slow to punish. For thy wrath shall come in a day when they look not for it, and their destruction at an hour which they are not aware of. Pardon O Lord, their ingratitude, who know thy will and neglect it; Pity their unhappiness whose ignorance of thee makes them ruine themselves. O teach us to know thy will, and enable us to do it; that we may escape the severe Judgment of those, whose abuse of thy favours bestowed on them, sink them deep in guilt before thee, and condemn them to the lowermost place of Torments.

Lesson CLXXII.

**I** am come to send fire on the Earth, and what will I, if it be already kindled? But I have a Baptism to be Baptized with, and how am I straitened till it be accomplished: Suppose ye that I am come to give Peace on Earth: I tell you, nay, but rather division. For from hence forth there shall be five in one house divided, three against two, and two against three. The Father shall be

Luk. 12. v. 49.  
so 54.

Q2

divided

divided against his Son, and the Son against the Father: The Mother against the Daughter, and the Daughter against the Mother: The Mother in Law against her Daughter in Law, and the Daughter in Law against her Mother in Law.

### Meditation CLXXII.

**C**OME thou, O Lord, into our hearts, which seem by their dull coldness to be nothing but Earth; come, cast into them thy Holy Fire, and enflame them with the fervours of thy Love. Thou who so ardently desiredst to die for us, make us at least, content to die for thee; at least, to die to enjoy thee. Make us, O dearest Jesu, esteem our Peace with thee above the friendship of our nearest Relations; and rather break with all the world, than be separated one moment from thee. Let nothing come in competition to our hearts with thy Love. Let us be willing to live, only to serve thee; and desire to die, that we may enjoy thee.

### Lesson CLXXIII.

*Luk. 13. v. 1.  
to 10.*

**T**H E R E were present at that season, some that told him of the Galileans, whose Blood Pilate had mingled with their sacrifices. And Jesus answering, said unto them, suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you nay: But except ye repent, ye shall all likewise Perish. Or those eighteen, upon whom the Tower in Siloam fell, and slew them, think ye that they were

Sinners

Sinners above all Men that dwelt in Jerusalem? I tell you nay: But except ye repent, ye shall all likewise Perish. He spake also this Parable: A certain Man had a Fig-Tree planted in his vineyard, And he came and sought fruit thereon, and found none. Then said he unto the dresser of his Vineyard, behold these three years I came seeking Fruit on this Fig-Tree, and find none; cut it down, why cumbereth it the Ground? And he answering, said unto him, Lord, let it alone this Year also, till I shall dig about it, and dung it: And if it bear fruit, well: And if not, then after that thou shalt cut it down.

## Meditation CLXXIII.

**W**H Y should we busie our thoughts to Judge the lives of others, when we have work enough to examine our own? Why should we censure them on some sad event, while perhaps our selves are more guilty than they? And unless we Repent, must likewise Perish. Let us make hast to look into our Hearts and see how great the divine Patience hath been towards us; Let us make hast to reform what there we find amiss, and bring forth Fruit answerable to all his care and goodness, lest the term of his Mercy be nearer expired than we imagine, and the final and irreversible sentence proceed against us.



## Lesson CLXXIV.

Luk. 13. v. 10.  
to 18.

**A**ND he was teaching in one of the Synagogues on the Sabbath. And behold there was a Woman which had a Spirit of Infirmary eighteen Years, and was bowed together, and could in no wise lift up her self. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine Infirmary. And he laid his hands on her; and immediately she was made streight, and glorified God. And the Ruler of the Synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the People, there are six days in which men ought to work, in them therefore come and be healed, and not on the Sabbath day. The Lord then answered him, and said, Thou Hypocrite, doth not each one of you on the Sabbath loose his Ox or his Ass from the stall, and lead him away to watering? And ought not this Woman, being a Daughter of Abraham, whom Satan hath bound lo these eighteen years, be loosed from this bond on the Sabbath day? And when he had said these things, all his Adversaries were ashamed: And all the People rejoiced for all the glorious things that were done by him.

## Meditation CLXXIV.

**O** Generous Mercy! that needs no more to move it but the sight of our Misery. Behold, dear Lord, to thee I come: When wilt thou Pity me? Before thy Eyes I open my Wounds; When wilt thou say to my afflicted Soul, Be thou delivered from all thy infirmities?

infirmities? Thou clearly convinceſt me, and I ſee my Error; but my ſtubborn Paſſions will not yeild: Thou ſhew'ſt me my Duty, and I am aſhamed of my diſobedience; but my corrupt Nature ſtrives not to mend. When wilt thou looſe theſe bonds by which my corruptions thus long have held me; have held me bowed down to the Earth, and made me unable to look up to thee. O ſpeak the word only, and ſpeak it with Power; ſo ſhall my oppreſſed Soul look up to thee, and glorifie the healer of all my infirmities.

### Leſſon CLXXV.

**A**ND it was at Jeruſalem the Feaſt of the dedication, and it was winter. And Jeſus <sup>Job. 10.v. 21.</sup> <sup>to 40.</sup> walked in the Temple in Solomons Porch. Then came the Jews about him, and ſaid unto him, How long doſt thou make us to doubt? If thou be the Chriſt tell us plainly. Jeſus answered them, I told you, and ye believe not: The works that I do in my Fathers name, they bear witneſs of me. But ye believe not, becauſe ye are not of my ſheep, as I ſaid unto you. My ſheep hear my voice, and I know them, and they follow me. And I give unto them Eternal life, and they ſhall never periſh, neither ſhall any pluck them out of my Hand. My Father which gave them me is greater than all: And none is able to pluck them out of my Fathers hand. I and my Father are one. Then the Jews took up ſtones again to ſtone him. Jeſus answered them, many good works have I ſhewed you from my Father: for which of thoſe works do ye ſtone me? The Jews answered him, ſaying for a good work we ſtone thee not; but for Blaſphemy, and becauſe that thou, being a Man, makeſt

thy self God. Jesus answered them, is it not written in your Law, I said, ye are Gods? If ye called them Gods unto whom the word of God came, and the Scripture cannot be broken: Say ye of him whom the Father hath sanctified, and sent into the world, Thou Blasphemest, because I said I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know and believe that the Father is in me, and I in him. Therefore they sought again to take him; but he escaped out of their hand.

### Meditation CLXXV.

**T**hou art, O Jesu, not only a Prophet, to whom the word of God was made; but the very word of God, by whom all things were made: Thou art the Son of the living God, whom the Father sanctified, and sent into the World. Thou and thy Father are one. O make us hear thy voice, and consider thy works; that we may believe in thee, and obey thy Commandments: And none, we are sure, can pluck us out of thy hands. For thou and thy Father are one.

### Lesson CLXXVI.

*John. 10. v. 40.  
to the ord.*

**A**ND He went away again beyond Jordan, into the place where John at first Baptized; and there he abode. And many resorted unto

unto him, and said, John did no Miracles: But all things that John spake of this Man were true. And many believe on him there.

## Meditation CLXXVI.

**O** The strange efficacy of Heroick Virtue! 'tis not as yet so ill with Men; but were the life of true Believers eminently good, their example alone would convert the World. The great Harbinger wrought no Miracles; but all he said was True, and all he did was Holy. He as a burning and shining Light, went before the face of our Lord to prepare his Way: freely reprovng the vices of the Great, and meekly instructing the ignorance of the People, and earnestly exhorting every one to Repent. And made ready a People fitted for the Lord.

## Lesson CLXXVII.

**A**ND he went through the Cities and Villages, teaching and Journeying towards Jerusalem. Then said one unto him, Lord, are there few that be saved? And he said unto them, strive to enter in at the strait Gate: For many I say unto you, will seek to enter in, and shall not be able. When once the Master of the House is risen up, and hath shut too the Door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open to us; and he shall answer and say unto you, I know you not whence you are: Then shall ye begin to say, we have eaten and drunk in thy presence, and thou hast taught *Luk, 13. v. 22; to 31.*



taught in our streets. But he shall say, I tell you, I know you not whence you are; depart from me ye workers of Iniquity. There shall be weeping and gnashing of Teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the Prophets in the Kingdom of God, and you your selves thrust out. And they shall come from the East, and from the West, and from the North, and from the South, and shall sit down in the Kingdom of God. And behold, there are last which shall be first, and there are first which shall be last.

### Meditation CLXXVII.

**T**HINK, O my Soul, what a killing spectacle it would be, to see the Just and Innocent from every Nation sit down in the Kingdom of Heaven; and our selves thrust out with this shameful repulse; Depart from me all you workers of Iniquity. 'Tis not enough, O Lord, to be taught thy Holy Faith; 'Tis not enough to be fed with thy sacred Body: Unless the life we lead be Just and Pious; we are sure at last to be struck with that terrible Thunder. Depart from me all you workers of Iniquity.

### Another

**T**Remble, O my Soul, at the small number of those who shall be found worthy to enter with the Lamb into the Marriage. We flatter our selves, that we are as good as our Neighbours, and that then we shall

shall do well, while we know <sup>not</sup> who are of the Number of those few that shall be saved. Lord sink it deep into my heart, that it is not a slight profession of Religion will make me to be owned by thee at the last; The Gate indeed is straight, but as yet it is open. Let this quicken our industry, more than that can discourage our sloath. O let us not be weary of striving, nor cease to take pains. For we labour for life, and we strive for glory: They only that strive, shall enter; and they only that take pains, shall be saved.

## Lesson CLXXVIII.

**T**H E same day there came certain of the Pharisees, saying unto him, Get thee out and depart hence; for Herod will kill thee. And he said unto them, Go ye and tell that Fox, Behold, I cast out Devils and I do cures to day and to morrow, and the third day I shall be perfected: Nevertheless I must walk to day and to morrow, and the day following: For it cannot be that a Prophet perish out of Jerusalem. O Jerusalem, Jerusalem, which killest the Prophets, and stonest them that are sent unto thee; how often would I have gathered thy Children together, as a Hen doth gather her brood under her Wings, and ye would not? Behold your Houses is left unto you desolate: And Verily, I say unto you, ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

Luk. 13. v. 31,  
to the end.

**Meditation CLXXVIII.**

**M**ercy, sweet Jesu! Mercy: How often hast thou called us, and we resisted thy Voice? How often hast thou spread forth thy wings, and we neglected thy Charity: Pardon, O dear Redeemer! our strange ingratitude, and leave us not desolate, to be ruined by our follies. Deliver us from the dismal state of those, who so long enure themselves to sin, that at last they have no sense of sinning: But one enormity is the Punishment of another. O save us from our selves, that our folly may not be our ruine.

**Lesson CLXXIX.**

*Luk.<sup>e</sup> 14. v. 1,  
to 15.*

**A**ND it came to pass, as he went into the House of one of the Chief Pharisees to eat Bread on the Sabbath day, that they watched him. And behold there was a certain Man before him which had the Dropsie. And Jesus answering, spake unto the Lawyers and Pharisees, saying, is it lawful to heal on the Sabbath Day? And they held their Peace. And he took him and healed him, and let him go. And answered them, saying, which of you shall have an Ass or an Ox fallen into a Pit, and will not straightway pull him out on the Sabbath day. And they could not answer him again to these things. And he put forth a Parable to those that were bidden, when he marked how they chose out the chief Rooms; saying unto them, When thou art bidden of any Man to a Wedding, sit not down in the highest Room; lest a more honourable Man than thou

thou be bidden of him: And he that bade thee and him, come and say to thee, Give this Man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: Then shalt thou have worship in the Presence of them that sit at Meat with thee. For whosoever exalteth himself, shall be abased; and he that humbleth himself shall be exalted. Then said he also to him that bade him, when thou makest a dinner, or supper, call not thy Friends, nor thy Brethren, neither thy Kinsmen, nor thy rich Neighbours; least they also bid thee again, and a recompence be made thee. But when thou makest a Feast, call the Poor, the Maimed, the Lame, the Blind. And thou shalt be Blessed; for they cannot recompence thee: For thou shalt be recompenced at the resurrection of the Just.

**Meditation CLXXIX.**

**L**ORD, make me humble in mine own Eyes, as I know I am worthless in thine; let me not proudly prefer my self before others, nor enviously murmur they are preferred before me: But content my self with thy Promises in the resurrection of the Just. Rather let me feast the Innocent Poor, and make their Hearts sometimes rejoyce a little; let me not spoil my bounty by designs of Interest, nor lose my reward, by receiving it here: But place all my hopes in the Resurrection of the Just.



## another

**WOULD** I know, most gracious Lord; thy true meaning in this Precept of making Feasts for the Poor, and bringing the Lame and Blind to my Table instead of my Rich Neighbours and Acquaintance; that I may neither offend against thy will on the one hand; nor against civil decency and discretion on the other; nor be left to my carnal reasonings to make interpretations for thy Words, short of thy Mind and Will; O then let me conscientiously practice that other plain Lesson, which at the same time thou hast taught me, of not only taking but chusing the lowest place; of thinking meanly of my self, and meekly bearing the disrespect of others: And then thou wilt instruct me to conceive aright of thy abstruser Precepts.

Lesson

## Lesson CLXXX.

**A**ND when one of them that sat at Meat with him, heard these things, he said unto him, Blessed is he that shall eat Bread in the Kingdom of God. Then said he unto him, A certain Man made a great Supper, and bade many: And sent his servant at supper time to say to them that were bidden, come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a peice of Ground, and I must needs go and see it: I Pray thee have me excused. And another said, I have bought five yoke of Oxen, and I go to prove them: I pray thee have me excused. And another said, I have Married a Wife, therefore I cannot come. So that servant came, and shewed his Lord these things. Then the Master of the House being angry, said to his servant, Go out quickly into the Streets and Lanes of the City, and bring in hither the Poor, and the Maimed, and the Halt, and the Blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is Room. And the Lord said unto the servant, Go out into the high ways and hedges, and compel them to come in, that my House may be filled. For I say unto you that none of those Men which were bidden shall taste of my supper. Luk. 14. v. 15  
to 25.

## Meditation CLXXX.

**T**IS thou thy self, dear Lord, that mad'st this Supper, and callest and pressest us to come to it; 'Tis thou thy self that art the Feast, and wilt refresh and fill us with thy sweetneis.

sweetness. Blessed are they, O Holy Jesu, who feed on thee in this barren desert; but far more blessed they, who feed on thee in the Kingdom of Heaven. Think, O my Soul, who it is invites thee, and what it is to which he invites thee: think of his pure and generous Love, that aims at nothing but thy Happiness; and be sure let nothing divert thee from hastening to feast on that love which offers tastes of its self to thee now, but will fill thee in the Kingdom of Heaven.

### Lesson CLXXXI.

*Luk. 14. v. 25  
to the end*

**A**ND there went great Multitudes with him: and he turned and said unto them, If any Man come to me, and hate not his Father, and Mother, and Wife, and Children, and Brethren, and Sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his Cross and come after me, cannot be my disciple. For which of you intending to build a Tower, sitteth not down first, and counteth the cost, whether he hath sufficient to finish it? Lest haply after he have laid the Foundation, and is not able to finish it, all that behold it, begin to mock him, saying, this Man began to build, and was not able to finish. Or what King going to make war against another King, sitteth not down first, and consulteth whether he be able with Ten Thousand to meet him that cometh against him with Twenty Thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of Peace. So likewise whosoever he be of you, that forsaketh not all that he hath, he cannot be my Disciple. Salt is good: but if the Salt have lost his savour, wherewith shall

shall it be seasoned? It is neither fit for the Land, nor yet for the dunghill; but Men cast it out, He that hath Ears to hear let him hear.

### Meditation CLXXXI.

**L**ET us not proudly aspire too high, nor lazily sit down in a sluggish life; but with a faithful prudence take measure of our selves, and trust in our God to bless our endeavours. His Grace is sufficient to make us Victorious; his Glory sufficient to repair all our Losses. We are, alas, too weak to overcome our Enemies, and too imperfect to delight in Crosses; never can our nature renounce the World, and abandon Friends; and forsake it self, but to God all things are possible. Let us resolve to do our endeavours and his Grace will never fail to make them effectual.

### Lesson CLXXXII.

**T**HEN drew near unto him all the Publicans Luk. 15. v. 1 and sinners for to hear him. And the to 11. Pharisees and Scribes murmured, saying, This Man receiveth Sinners, and eateth with them. And he spake this Parable unto them, saying, What Man of you having an hundred Sheep, if he lose one of them, doth not leave the Ninety and nine in the Wilderness, and go after that which was lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his Friends and Neighbours, saying unto them, rejoice

R

with.



with me, for I have found my Sheep which was lost. I say unto you, that likewise joy shall be Heaven over one sinner that repenteth, more than over ninety and nine just Persons which need no repentance. Either what Woman, having ten pieces of silver, if She lose one piece, doth not light a Candle, and sweep the House, and seek diligently till she find it? And when she hath found it, she calleth her Friends and her Neighbours together, saying, rejoice with me, for I have found the piece which I had lost. Likewise I say unto you, There is Joy in the presence of the Angels of God over one sinner that repenteth.

### Meditation CLXXXII.

**O** Sweet and gracious Jesu! We will not murmur that thou receivest Sinners; we know we are undone unless thou receivest them: We have too often gone astray, and followed the ways of our corrupt inclinations; O seek us, Lord, and bring us home to thee; That thy Angels may rejoice, and thy lost Sheep find Mercy. I am of those, alas, who need repentance, and need thy Grace too, to repent. O make me mourn my sins with true contrition, and be revenged on my follies with due austerity, and perfect mortification of my corrupt will and inclinations. And, O Blessed Jesu, who wouldst go even into the Wilderness to seek one sheep that was lost, receive my Soul now humbly returning to thee; that I may give Joy to thy Holy Angels, and triumph to thy Mercy.

## Lesson CLXXXIII.

**A**ND he said, a certain Man had two Sons: *Luk. 15. v. 11.*  
 And the Younger of them said to his Father, *1025.*  
 Father, give me the portion of goods that falleth  
 to me. And he divided unto them his living. And  
 not many days after, the younger Son gathered  
 all together, and took his Journey into a far  
 Country, and there wasted his substance with riot-  
 tous living. And when he had spent all, there  
 arose a mighty famine in that land, and he began  
 to be in want. And he went and joined himself  
 to a Citizen of that Countrey; and he sent him  
 into his fields to feed Swine. And he would fain  
 have filled his belly with the husks that the Swine  
 did Eat: And no Man gave unto him. And  
 when he came to himself, he said how many hired  
 servants of my Fathers have bread enough and to  
 spare, and I perish for hunger! I will arise, and go  
 to my Father, and I will say unto him, Father, I have  
 sinned against heaven and before thee; And am  
 no more worthy to be called thy Son; make me  
 as one of thy hired servants. And he arose, and  
 came to his Father. But when he was yet a great  
 way off, his Father saw him, and had compassion,  
 and ran, and fell on his Neck, and kissed him. And  
 the Son said unto him, Father, I have sinned a-  
 gainst Heaven, and in thy sight, and am no more  
 worthy to be called thy Son. But the Father said to  
 his servants, bring forth the best Robe, and put  
 it on him, and put a Ring on his hand, and shoes  
 on his feet. And bring hither the fatted Calf,  
 and kill it; and let us eat and be merry. For  
 this my Son was dead, and is alive again; he was  
 lost, and is found. And they began to be Merry.

## Meditation CLXXXIII.

**J**UST thus, O Lord, and far more ingratefully we deal with thee, when we leave thy service to follow our Passions. Just thus, and with infinite more Goodness thou dealest with us, when we repent and beg thy Pardon. Quickly put on him the Robe of Righteousness, and espouse him with the Ring of Love, and feast him with the Flesh of the Son of God. O my adored Redeemer! never let me forget my misery, when I forsake thee; never let me forget thy Mercy, when thou hast graciously received me.

## Lesson CLXXXIV.

*Luk. 15 v. 25.  
to the end.*

**N**O W his Elder Son was in the field. And as he came and drew nigh to the House, he heard musick and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, thy Brother is come; and thy Father hath killed for him the fatted Calf, because he hath received him safe and sound. And he was angry, and would not go in; therefore came his Father out, and entreated him. And he answering, said unto his Father, Lo, these many Years do I serve thee, neither transgressed I at any time thy commandment, and yet thou never gavest me a Kid, that I might make merry with my Friends: But as soon as this thy Son was come, which hath devoured thy living with Harlots, thou hast killed for him the fatted Calf. And he said unto him, Son, thou art ever with

with me, and all that I have is thine. It was meet that we should make merry, and be glad: For this thy Brother was dead, and is alive again; and was lost, [and is found.

## Meditation CLXXXIV.

**M**Y God, let me not grudge the favours to others, by thinking them less worthy than my self; let me not repine at thy severity to me, by conceiting my self more worthy than they. All we have both they and I, is thine. Do with thine own as thou pleasest. How many times have we transgress'd thy commands, and yet thy Mercy forgives us? How many Years have we continued to offend thee, and yet thou goest on to Bless us? In vain do we flatter our selves that we have deserved well at thy Hands; for even when we have done our best, we are unprofitable servants.

## Lesson CLXXXV.

**A**ND he said also unto his Disciples, there was a certain Rich Man which had a Steward; and the same was accused unto him that he had wasted his Goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship: For thou mayest be no longer Steward. Then the steward said within himself, what shall I do? For my Lord taketh away from me the Stewardship: I cannot dig, to beg I am ashamed. I am resolved what to do, that when I am put out of the Stewardship,

R 3

they

Luk. 16. v. 1  
so 10.



may receive me into their Houses. So he called every one of his Lords debtors unto him, and said unto the first, How much owest thou unto my Lord? And he said, An hundred measures of Oyl. And he said unto him, Take thy Bill, and sit down quickly, and write fifty. Then said he unto another, and how much owest thou? And he said, an hundred measures of Wheat. And he said unto him, take thy bill and write fourscore. And the Lord commended the unjust Steward, because he had done wisely: For the Children of this World are in their generation wiser than the Children of Light. And I say unto you, make to your selves Friends of the Mammon of unrighteousness: that when ye fail, they may receive you into everlasting habitations.

### Meditation CLXXXV.

**W**OULDST thou indeed be commended, O my Soul? Do with thy Masters Goods as the unjust Steward did with his, and thy Justice will be as great as his Wisdom; make to thy Self Friends of them against a time of need. Make us ashamed, O Lord, of our own folly, to see the Children of the World lay out thy Gifts the wisest way to provide for a perishing life; and the Children of thy Kingdom not have the heart to employ them as wisely for an Eternal State. They lay them out freely in Farms and Merchandise, and things that may turn to account in this World; and we stick to lay them out on thy Poor by which we may purchase Heaven.

## Lesson CLXXXVI.

**H**E that is Faithful in that which is least, is <sup>Luk. 16. v. 10.</sup> faithful also in much: And he that is unjust in the least, is unjust also in much. If therefore ye have not been faithful in the unrighteous Mammon, who will commit to your trust the true Riches? And if ye have not been faithful in that which is another Man's, whoshall give you that which is your own? No servant can serve two Masters: For either he will hate the one, and love the other: or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon. And the Pharisees also who were Covetous, heard all these things: And they derided him. And he said unto them, ye are they which justify your selves before Men; but God knoweth your Hearts: For that which is highly esteemed among Men, is abomination in the sight of God. The Law and the Prophets were until John; since that time the Kingdom of God is Preached, and every Man presseth into it. And it is easier for Heaven and Earth to pass, than one tittle of the Law to fail.

## Meditation CLXXXVI.

**S**uffer not thy Servants, O Lord, to neglect the smallest action that concerns our Eternity: but quicken us with a ready diligence to avoid every least occasion of Sin, and embrace every least opportunity of thy service. As we innure our selves in little instances, such shall we prove in great ones. Can we hope, O my Soul, from the wise and just God, the Riches of inestimable value, Grace,

if we do not make use of these outward Goods he intrufts us with, for his Glory? He that is unfaithful in the least, will also be unfaithful in much. If our affections are not Masters of the unrighteous Mammon, we must be its servants: and if we are its servants, we cannot, O Lord, be thine. Since then our Souls can have but one Master, make us wisely chuse him that gives the best wages, and rewards our faithfulness in these poor instances, with committing to our trust the inestimable Riches of Grace.

### Lesson CLXXXVII.

*Matt.* 19. 3.  
*Mar.* 10. 1.  
*Luk.* 16. 18.

**A**ND the Pharisees came to him, tempting him, and saying unto him, Is it lawful for a Man to put away his Wife for every cause? But he answering, said to them, what did Moses command you? And they said, Moses suffered to write a Bill of divorcement, and to put her away. And Jesus answered, and said unto them, have ye not read, that he who made them at the beginning, made them Male and Female? And said, for this cause shall a Man leave Father and Mother, and shall cleave to his Wife, and they twain shall be one Flesh. Wherefore they are no more twain, but one Flesh. What therefore God hath Joined together let no Man put asunder. They say unto him, why did Moses then command to give a writing of divorcement, and put her away? He saith unto them, Moses, because of the hardness of your hearts, wrote you this Precept, and permitted you to put away your Wives. But from the beginning it was not so. And I say unto you, whosoever shall put away his Wife (except it be for fornication)

fornication) and shall marry another, committeth Adultery against her: and whoso marrieth her that is put away from her husband, committeth Adultery: And if a Woman shall put away her Husband, and be married to another, she committeth Adultery. And in the house his Disciples asked him again of the same matter, and say unto him, If the case of a Man be so with his Wife, it is not good to marry. But he said unto them, all Men cannot receive this saying, save they to whom it is given. For there are some Eunuchs, who were so born from their Mothers Womb; and there are some Eunuchs who were made Eunuchs of Men; and there be Eunuchs who have made themselves Eunuchs for the Kingdom of Heavens sake. He that is able to receive it, let him receive it.

### Meditation CLXXXVII.

**M**Y God, in every state make me learn to be content, since in every State I may save my Soul: Marriage is good, and single life is better; but that which is fittest is best for me. O make me wisely chuse the way I should walk, and then, without looking back, go on till I come to thee. Let me not seek undue redresses of the troubles incident to my condition, nor vainly amuse my self with desire of Change: Marriage is nothing, and single life nothing, but as they furnish means, or remove impediments towards attaining the Kingdom of Heaven.



## Lesson CLXXXVIII.

*Luk. 16. v. 19.  
to the end.*

**T**HERE was a certain Rich Man, which was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain Beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the Rich Mans Table : Moreover the Dogs came and licked his sores. And it came to pass, that the Beggar died, and was carried by Angels into Abrahams bosom : The Rich Man also died and was Buried. And in Hell he lift up his Eyes, being in Torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father, Abraham, have Mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my Tongue ; for I am tormented in this flame. Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things ; but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed : So that they which would pass from hence to you, cannot ; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, Father, that thou would'st send him to my Fathers House : For I have five Brethren ; that he may testifie unto them, lest they also come into this place of Torment. Abraham saith unto him, they have Moses and the Prophets ; let them hear them. And he said, nay, Father Abraham : But if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the Prophets, neither will they be perswaded, though one rose from the dead.

Meditation

## Meditation CLXXXVIII.

**T**HINK with thy self, O my Soul, and tremble at the sad condition of impenitent sinners: Still to this very day the churlish Glutton lies buried in Hell, and the same dark flames shall torment him for ever. O Eternity! Eternity! how poor and trivial are all things else compared to thee! Think with thy self, my Soul, and rejoice at the happy state of the Servants of God: Still to this very day the innocent Lazarus is comforted in Heaven, and the same bright Glory shall Crown him for ever. O Eternity! Eternity! How poor and trivial are all things else compared to thee?

## Lesson CLXXXIX.

**A**ND he spake a Parable unto them to this end, that Men ought always to Pray, and not to faint; saying, there was in a City a Judge. which feared not God, neither regarded Man. And there was a Widow in that City and she came unto him, saying, avenge me of mine Adversary. And he would not for a while; but afterward he said within himself, though I fear not God, nor regard Man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust Judge saith. And shall not God avenge his own Elect, which cry day and night unto him, though he bear long with them? I tell you

Luk. 18. v. 1.  
to 9.

you, that he will avenge them speedily. Nevertheless, when the Son of Man cometh shall he find Faith on the Earth.

### Meditation CLXXXIX.

**N**O more, my dearest Lord! No more so slow to begin our Prayers, nor so swift to run them over: No more so cold in the proposing our needs, nor so quickly weary in renewing our Petitions. The Kingdom of Heaven now suffers violence, and the violent take it by force. Lord, make our lives one continual Prayer, by making them always look up towards thee; not to be revenged on our Enemies, but that they and we may become thy Friends, and all grow strong and eager in desires of the hastning of thy Kingdom.

### Lesson CXC.

*Luk. 18. v. 9.  
to the 15.*

**A**ND he spake this Parable unto certain which trusted in themselves that they were Righteous, and despised others: Two Men went up into the Temple to Pray: the one a Pharisee, and the other a Publican. The Pharisee stood and Prayed thus with himself, God, I thank thee that I am not as other Men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the Week, I give tithes of all that I possess. And the Publican standing afar off, would not lift up so much as his Eyes unto Heaven, but smote upon his Breast, saying, God be merciful to me a sinner. I tell you, this Man went down to his House justified rather than the other:

other : For every one that exalteth himself shall be abased ; and he that humbleth himself, shall be exalted.

## Meditation CXC.

**I**F I am better than any, 'tis more than I know ; and why should I then despise them ? I am sure I know enough by my self to bow my Head, and strike my Breast, and humbly cry to thee, God, be Merciful to me a Sinner. If I were better than any, 'tis all received of thee ; and why should I be Proud that I am more in debt than another ? No, No, my dread and Glorious Lord ! nothing have I, alas, to boast of ; but very much to Repent of ; God, be merciful to me a Sinner.

## Lesson CXCI.

**T**HEN they brought (a) young Children to him, that he should (b) put his hand on them and Pray : And his Disciples rebuked those that brought them. But when Jesus saw it, he was much displeased ; and called them unto him, and said, suffer little Children to come unto me, and forbid them not ; for of such is the Kingdom of (c) Heaven. Verily, I say unto you, whosoever shall not receive the Kingdom of God as a little Child, shall in no wise enter therein. And he took them up in his Arms, put his Hands upon them, and Blessed them.

(a) *Matt.* Little Children. *Luk.* Infants. (b) *Mar.* *Luk.* Touch them. (c) *Mar.* *Luk.* God.



## Meditation CXCI.

**H**Appy, O Lord, are the Parents who bring their Children to thee, and innure their tender Age to bear thy yolk; Happy the Children who come early to thee, and season their youth before the World corrupt them. For of such is the Kingdom of Heaven; Lord, make me love and pittie these poor helpless things, and mind and imitate their meek simplicity. Make me avoid the temptations of this life, by a cautious prudence, and repair my lost innocence by a hearty Repentance.

## Lesson CXCH.

*Mat.* 19. 16.  
*Mar.* 10. 17.  
*Luk.* 18. 18.

**A**ND Behold, when he was gone forth into the way there came a certain Ruler running, and kneeled to him, and asked him, saying, Good Master; what good thing shall I do that I may inherit Eternal Life? And Jesus said unto him, why callest thou me Good? There is none good but one that is, God. But if thou wilt enter into life, keep the Commandments. He says unto him; which? Jesus said thou knowest the commandments; Do not commit Adultery, Do not Kill, Do not Steal, Do not bear false witness, Defraud not, Honour thy Father and thy Mother; And thou shalt love thy Neighbour as thy self. The young Man answered, and said unto him, Master, all these things have I kept from my youth up, but what lack I yet? Now when Jesus heard these things, beholding him, he loved him, and said, yet lackest thou one thing; If thou wilt be perfect, Go and Sell all that thou hast, and give to the Poor, and thou shalt

shalt have Treasure in Heaven; And come, take up the Cross, and follow me. But when the Young Man heard that saying, he was very sorrowful, and went away grieved, for he had great possessions.

### Meditation CXCH.

**O** Lord, thou searcher of hearts, thou knowest what it is sticks with us, and the secret concealment whereby we impose upon our selves and others. Let us not go away sorrowful when it is ript open by thee; nor grieve to part with the most favoured corruption, when we perceive it is that which hinders us from following thee. In vain we call thee good, if we dispute thy Precepts; In vain we enquire after Eternal Life, if we are not prepared to part with all for it. **O** make us so call thee good, as to think all good which thou ordainest, so to enquire after thy will, as to be ready to Sacrifice our own, and all we hold dear, to it.

### Lesson CXCI.

**W**HEN Jesus saw that he was very sorrowful, he looked round about, and said to his disciples, how hardly shall they that have Riches enter into the Kingdom of (a) Heaven! And again, I say unto you, It is easier for a Camel to go through the Eye of a Needle, than for a Rich Man to enter into the Kingdom of God.

Matt 19. 28.

Mar. 10. 23.

Luk. 18. 24.

(a) Mar. Luk. God.

When his disciples heard it, they were exceedingly (b) amazed, saying among themselves; who then can be saved? But Jesus answered again and said unto them, Children, how hard is it for them that trust in riches to enter into the Kingdom of God? And looking upon them, he saith, with Men this is impossible, but not with God. For the things which are impossible with Men, are possible with God.

### Meditation CXCI.

**S**UCH, O my Soul, are the Miseries that attend on Riches: they are gained with Toil, and kept with Fear; they are enjoyed with danger, and lost with grief. 'Tis hard to be saved, if we have them; and impossible, if we love them; and scarce can we have them, but we shall love them. Teach us, O Lord, this difficult Lesson, to manage with Piety the Goods we possess, and not covetously desire more than thou givest us: Teach us to wean our affections from this Earth, and not lay up our hearts in our possessions; since 'tis so hard to be saved, if we have Riches; and impossible, if we love them.

### Lesson CXCI.

*Mat.* 19. 27.

*Mar.* 10. 28.

*Luk.* 18. 28.

**T**HEN answered Peter, and said unto him, Behold, we have forsaken all and followed thee; what shall we have therefore? And Jesus

---

(b) *Mar.* Astonished at his words. Astonish'd out of Measure.

answered and said unto them, Verily, I say unto you, That ye who have followed me in the regeneration, when the Son of Man shall sit in the Throne of his Glory, ye also shall sit upon Twelve Thrones, Judging the Twelve Tribes of Israel. And, there is no Man that hath left House, or Brethren, or Sisters, or Father, or Mother, or Wife, or Children, or Lands; for my names sake and the (a) Gospel, but he shall receive (b) manifold more in this present time, Houses, and Brethren, and Sisters, and Mothers, and Children, and Lands, with Persecutions; and in the world to come Eternal Life. But many that are first shall be last, and the last first.

## Meditation. CXCIV.

**T**AKE courage to thy self, my Soul, and follow thy Lord where're he calls thee. His Grace is sufficient, and it will assist thee, His bounty is infinite, and it will reward thee, a hundred fold here, and in the World to come Eternal Life. Fear not to forsake all that prejudices thy happiness, how dear soever it seems to thy nature; fear not to trust the fidelity of thy God; thy venture is safe, and he cannot deceive thee: thy Gain is great, and he will infinitely recompence thee.

---

(a) *Luk.* For the Kingdom of God's sake. (b) *Mat. Mat.*  
A hundred fold.



## Lesson CXC.

Mat. 20. v. 1,  
to 17.

**F**OR the Kingdom of Heaven is like unto a Man that is an housholder, which went out early in the Morning to hire labourers into his Vineyard. And when he had agreed with the labourers for a Penny a day, he sent them into his Vineyard. And he went out about the third hour, and saw others standing Idle in the Market place, And said unto them, Go ye also into the Vineyard, and whatsoever is right, I will give you And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing Idle, and saith unto them, why stand ye here all the day Idle? They say unto him, because no Man hath hired us. He saith unto them, Go ye also into the Vineyard, and whatsoever is right, that shall ye receive. So when even was come, the Lord of the Vineyard saith unto his steward, call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every Man a Penny. But when the first came, they supposed that they should have received more, and they likewise received every Man a Penny. And when they had received it, they murmured against the good Man of the House, saying, these last have wrought but one hour, and thou made them equal unto us, which have born the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong, didst not thou agree with me for a Penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? is thine  
Eye

Eye evil because I am good? So the last shall be first, and the first last: For many be called, but few chosen.

## Meditation CXCIV.

**C**OME, let us all to work, and every one mind his own Business; Let us not loose our day in idleness, nor distract our diligence with repining at the advantages of others; God is our absolute Lord, and may do with his own as he pleases. If we began our Repentance late, let us quicken our diligence; If we had the happiness to be called early, let us not grow remiss in his service, lest we be out-stript by the others Zeal, and shamed in our slower Progress; and justifie God, not only in equalling them, but setting them before us. And instead of being first, be made last; Ah that it be not quite shut out of the Kingdom of Heaven.

## Lesson CXCVI.

**N**OW a certain Man was Sick named Lazarus of Bethany, the Town of Mary and her sister Martha. (It was that Mary which anointed the Lord with Ointment, and wiped his Feet with her Hair, whose Brother Lazarus was sick) Therefore his sister sent unto him, saying, Lord, behold, he whom thou lovest is sick. When Jesus heard that, he said, this sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. Now Jesus loved Martha, and her Sister, and Lazarus. When

Job-11. v. 1.  
to 17.

he had heard therefore that he was sick, he abode two days still in the same place where he was. Then after that saith he to his Disciples, let us go into Judea again. His Disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? Jesus answered, Are there not Twelve hours in the day? If any Man walk in the day, he stumbleth not, because he seeth the light of this World. But if a Man walk in the Night, he stumbleth, because there is no light in him. These things said he: And after that, he saith unto them, Our Friend Lazarus sleepeth: But I go that I may awake him out of sleep. Then said his Disciples, Lord, if he sleep he shall do well. Howbeit Jesus spake of his death; but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes, that I was not there (to the intent that ye may believe) nevertheless, let us go unto him. Then said Thomas, which is called Didymus, unto his fellow Disciples, let us also go that we may dye with him.

### Meditation CXCVI.

**B**Ehold us, O gracious Lord; even the Souls thou lovest, for whom thou shed'st thine own dear Blood: When we are sick, and sick to death, to the worst of deaths, the death of sin, stay not too long thou heavenly Physician! lest we die in our sins, and perish without recovery. Then, Lord hear the Prayers of those who serve thee more faithfully than we, and let not our sickness be unto death, but for thy own Glory hasten

to raise us up. Stay not, O stay 'not too long thou heavenly Physician! least we putrifie in our corruptions, and become unfit even for a Miracle of thy Grace to restore us.

## Lesson CXC VII.

**T**H E N when Jesus came he found that he had *Joh. 11. 17,* *Now to 28.* lien in the Grave four days already. (Bethany was nigh unto Jerusalem, about fifteen furlongs off) And many of the Jews came to Martha, and Mary, to comfort them concerning their Brother. Then Martha, as soon as she heard that Jesus was coming, went and met him: But Mary sat still in the House. Then said Martha unto Jesus, Lord, if thou hadst been here, my Brother had not died. But I know that even now whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her; thy Brother shall Rise again. Martha saith unto him, I know that he shall rise again at the resurrection at the last day. Jesus saith unto her, I am the Resurrection, and the Life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me, shall never die. Believest thou this? She saith unto him, yea, Lord: I believe that thou art the Christ the Son of God which should come into the World.

## Meditation CXC VII.

**H** Adst thou been with us, dear Lord, we had not fallen, nor lien so long in our own corruptions; but we know even now, if we can believe and Pray, whatever we ask of thee thou wilt give us. Raise us again, O thou



thou Resurrection of the dead! Preserve us,  
O thou life of the living! whether we go out  
to meet thee in some virtuous action, or  
sit at home in peaceful contemplation, still  
let our aim be to quicken our Faith, and  
strengthen our hope, and encrease our cha-  
rity; That thou mayest be to us, as thou  
art in thy self, both the Resurrection and the  
Life.

### Lesson CXCVIII.

*Joh. II. v-28.  
# 33.*

**A**ND when she had so said, she went her  
way and called Mary her sister secretly,  
saying, the Master is come, and calleth for thee.  
As soon as she heard that, she arose quickly, and  
came unto him. Now Jesus was not yet come  
into the Town, but was in the place where Mar-  
tha met him. The Jews then which were with  
her in the house, and comforted her, when they  
saw Mary that she rose up hastily, and went out,  
followed her, saying, she goeth to the Grave to  
weep there. Then when Mary was come where  
Jesus was, and saw him, she fell down at his  
Feet, saying unto him, Lord, if thou hadst been  
here, my Brother had not died.

### Meditation CXCVIII.

**O**The incomparable sweetness of the Spi-  
rit of Jesus! with how tender a com-  
passion does he Pity the distressed, and him-  
self bear a part in their afflictions! He weeps  
with those that weep, and turns at last  
their Tears into Joy. Happy, O dearest Jesu,  
are

are we when thou comest to meet us; and with thy Holy presence comforts our Sorrows. Teach us thou only Master of all true knowledge, and only enabler to perform what we know! Teach us with a prudent charity to bring others to thee; and when our selves are called, to rise quickly and obey thee. Happy, O happy are they whom the Master calleth, and who readily Rise to meet at his call. Who can express the Joys they find? Who can tell the comforts they receive?

## Lesson CXCIX.

**W**HEN Jesus therefore saw her weeping, *John 11. v 33.* and the Jews also weeping which came *to 47.* with her, he groaned in the Spirit, and was troubled, and said, where have ye laid him? They said unto him, Lord, come and see. Jesus wept. Then said the Jews, behold how he loved him. And some of them said, could not this Man, which opened the Eyes of the Blind, have caused that even this Man should not have died? Jesus therefore again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: For he hath been dead four days. Jesus saith unto her, said I not unto thee, that if thou wouldst believe thou shouldst see the glory of God! Then they took away the stone from the place where the dead was laid. And Jesus lift up his Eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou heardest me always: But because of the People

which stand by, I said it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus come forth. And he that was dead came forth, bound Hand and Foot with grave cloaths; and his Face was bound about with a napkin. Jesus saith unto them, loose him, and let him go. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees, and told them what thing Jesus had done.

### Meditation CXCIX.

**T**HEN, O my God, is the time for thee to help, when every one else forsakes us: then is the time for thy Almighty hand to save, when our case is past hope of recovery. Only then let us firmly believe, and we shall see the Glory of God. If the relief we need be conducive to our good, he'll rather do a Miracle, which he can do, than break his word, which he cannot. Let us but stedfastly believe, and he will assuredly perform.

### Lesson CC.

*Joh. 11. v. 47.  
to 54.*

**T**HEN gathered the chief Priests and the Pharisees a council, and said, what do we? For this Man doth many Miracles. If we let him thus alone, all Men will believe on him, and the Romans shall come and take away both our Place and Nation. And one of them named Caiaphas, being the high Priest that same Year, said unto

unto them, ye know nothing at all. Nor consider that it is expedient for us, that one Man should die for the People, and that the whole Nation perish not. And this spake he not of himself: But being high Priest that year, he Prophesied that Jesus should die for that Nation: And not for that Nation only, but that also he should gather together in one, the Children of God that were scattered abroad. Then from that day forth, they took Counsel together for to put him to death.

## Meditation CC.

**T**WAS not expedient only (that's too cold a word) but absolutely necessary that one should die for the People, and not the whole World perish. And thou, O Holy Jesu! with thy divine charity, undertookst this Task. None can have greater Love, thy self hast said it, than to die for his Friends; what is it then to die for Enemies? to die even for those who put him to death? None but the Son of God could undertake this Task.

## Lesson CCI.

**J**esus therefore walked no more openly among the Jews: but went thence unto a Country near to the Wilderness, into a City called Ephraim, and there continued with his Disciples. And the Jews Passover was nigh at hand. And many went out of the Country up to Jerusalem before the Passover, to Purifie themselves. Then sought they for Jesus, and spake among themselves, as they

*Joh. 11.v. 54.  
to the end.*



they stood in the Temple, what, think ye, that he will not come to the Feast? Now both the Chief Priests and the Pharisees had given a commandment that if any Man knew where he were, he should shew it, that they may take him.

*Luk. 9 v. 51.  
to 57.*

And it came to pass, when the time was come that he should be received up, he stedfastly set his Face to go to Jerusalem, and sent messengers before his face: And they went and entred into a Village of the Samaritans to make ready for him. And they did not receive him, because his Face was as though he would go to Jerusalem. And when his Disciples James and John saw this, they said, Lord, wilt thou that we command Fire to come down from Heaven, and consume them, even as Elias did? But he turned and rebuked them, and said ye know not what manner of Spirit ye are of. For the Son of Man is not come to destroy Mens lives, but to save them. And they went to another Village.

### Meditation CCI.

**M**Y Soul, correct at first those sudden heats of Anger, before they rise up to discompose thy self, before they boyl over to ruine thy Neighbour. Remember thy Meek and Patient Redeemer comes not to destroy, but to save. If thy Enemies persecute thee, seek prudently to avoid them; if thy friends reject thee, go quickly from them: whatever befalls thee study not revenge; but overcome, if thou canst, their Evil with Good; Remember thy meek and Patient Redeemer, and make him who is thy hope thy Pattern.

Lesson

## Lesson CCII.

AND they were in the way going up to Jerusalem: And Jesus went before them, and they were (a) amazed; and as they followed they were (b) afraid. And he took again the Twelve Disciples apart in the way, and began to tell them what things should happen unto him; and said unto them, Behold, we go up to Jerusalem, and all things that are written by the Prophets concerning the Son of Man shall be accomplished; For he shall be (c) delivered to the Chief Priests, and to the Scribes, and they shall condemn him to death, and shall deliver him to the Gentiles; and he shall be mocked, and spitefully entreated, and spitted on; and they shall scourge him, and Crucifie him, and the third day he shall rise again. And they understood none of these things: And this saying was hid from them, neither knew they the things that were spoken

Mat. 20. 17.

Mar. 10. 32.

Luk. 18. 31.

## Meditation CCII.

Whither so fast, O my Sweetest Saviour! whither dost thou go with so unusual a swiftness? canst thou make hast to that ingrateful Jerusalem, where thou knowest what dangers attend thee, and how many Enemies conspire against thee? I have a life to lay down for the World, and am in pain till I have parted with it. 'Tis true, dear

(a) Mar. Amazed, viz. for him. (b) Mar. Afraid, viz. for themselves. (c) Matt. Betrayed.

Lord,

Lord, and all our Souls are concerned in thy Charity ; But why wilt thou run into the midst of thine Enemies before they compel thee? Envy is watchful and malice is eager, but thy love is more pressing than both.

### Lesson CCIII.

*Mat. 20. 20.*

*Mar. 10. 35.*

**T**HEN came to him the Mother of Zebèdees Children, with her Sons James and John worshipping him : and desiring a certain thing *(a)* of him : And he said unto her, what wilt thou? She saith unto him, grant that these my two Sops may sit, the one on thy Right Hand, and the other on the Left in thy *(b)* Kingdom. But Jesus answered, and said unto them, ye know not what ye ask : Are ye able to drink of the Cup that I shall drink of, or to be baptized with the Baptism that I am baptized with? They say unto him, we are able. And he saith unto them, ye shall drink indeed of my Cup, and be baptized with the baptism that I am baptized with: But to sit on my Right Hand, and on my Left, is not mine to give; but it shall be given to them for whom it is prepared of my Father. And when the Ten heard it, they were *(c)* moved with indignation against the two Brethren. But Jesus called them unto him, and said, ye know that the Princes of the Gentiles exercise Dominion over them, and they that are great, exercise Authority upon them. It shall not be so among you: But whosoever will be great among you, shall be your Minister; and whosoever of you will be the Chiefest, let him be the servant of all. For even the Son of Man came not to be Ministred unto, but to Minister; and to give his Life a Ransome for many.

---

*(a)* *Mar.* That thou wouldest do for us whatsoever we shall desire. *(b)* *Mar.* Glory. *(c)* *Mar.* Began to be much displeased with James and John.

Meditation

## Meditation CCIII.

**H**OW does ambition blind our Eyes! is this a time to talk of Thrones, just now when our Lord was telling them of his Passion? First humble your selves -to bear his Cross, and then he'll exalt you to wear his Crown. Here it is Honourable to sit and command, because it is painful to serve and obey: but where service is without Pain, and only an increase of Love, there the more we serve, the greater we are; and he is greatest who is servant of all

## Lesson CCIV.

**A**ND Jesus entred and passed through Jericho. And Behold, there was a, Man named Zaccheus, which was the chief among the Publicans, and he was Rich. And he sought to see Jesus who he was, and could not for the press, because he was little of stature. And he ran before, and climbed up into a Sycomore Tree to see him; for he was to pass that way. And when Jesus came to the place, he looked up and saw him, and said unto him, Zaccheus, make haste, and come down; for to day I must abide at thy House. And he made haste and came down, and received him Joyfully. And when they saw it, they all murmured, saying, That he was gone to be Guest with a Man that is a sinner. And Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the Poor: And if I have taken any thing from any Man by false accusation, I restore him four fold. And Jesus

Luk. 19. v. 1,  
to 11.



Jesus said unto him, this day is salvation come to this House, forsomuch as he also is the Son of Abraham. For the Son of Man is come to seek and to save that which was lost.

### Meditation CCIV.

**B**E not discouraged at thy Natural infirmities, but strive to correct them by the Arts of Grace: Let but thy Merciful Lord see thy good affection, and he immediately will look upon thee, and own thee, and graciously invite himself to be thy guest, and bring along with him Peace and Salvation. Break off thy Sins by Alms, and redeem thy Trespases with a generous restitution: Be but concerned in earnest, that to day thou art to see thy Lord and he will surprize thee with unexpected favours, and heap on thee Mercies thou couldst not have hoped for.

### Lesson CGV.

*Mat. 25. 14.*  
*Luk. 19. 11.*

**A**S they heard these things: he added, and spake a Parable; because he was nigh to Jerusalem, and because they thought that the Kingdom of God should immediately appear. He said therefore; A certain Noble Man went into a far Country, to receive for himself a Kingdom, and to return. And he called his Ten servants and

and delivered them (a) ten pounds, and said to them, Occupy till I come. But his Citizens hated him, and sent a Messenger after him, saying, We will not have this Man to Reign over us. And it came to pass that when he was returned, having received the Kingdom, then he commanded these Servants to be called unto him to whom he had given the Money, and reckoned with them, that he might know how much every Man had gained by Trading. Then came the first, saying, Lord, thy (b) Pound hath gained Ten Pounds. And he said unto him, Well done thou good and faithful Servant : (c) Because thou hast been faithful in a very little, have thou Authority over Ten Cities. And the second came, saying, Lord, thy (d) Pound hath gained Five Pounds ; And he said likewise to him, Well done good and faithful Servant, be thou also over Five Cities. And another came, saying, Lord, behold here is thy (e) Pound, which I have kept laid up in a Napkin. For I feared thee, because thou art an austere Man ; thou takest up that thou laidst not down, and reapest that thou didst not sow. His Lord answered and

---

(a) *Mat.* Unto one he gave five Talents, to another two, to another one. To every Man according to his several ability. Then he that had received the five Talents, went and Traded with the same, and made them other five Talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the Earth, and hid his Lords Money. (b) Thou deliveredst unto me five Talents, behold I have gained besides them, five Talents more. (c) Thou hast been faithful over a few things, I will make thee Ruler over many things : Enter thou into the Joy of thy Lord. (d) Thou deliveredst unto me two Talents, behold I have gained two other Talents besides them. (e) Then he who had received the one Talent, came and said, Lord, I knew thee that thou art an hard Man, reaping where thou hast not sown, and gathering where thou hast not strowed ; and I was afraid and went, and hid thy Talent in the Earth : Lo, there thou hast that is thine.

said

said unto him, Out of thine own Mouth will I Judge thee, thou wicked and sloathful servant. Thou knewest that I was an austere Man, taking up that I laid not down, and reaping that I did not sow, Wherefore then gavest not thou my Morny into the (f) Bank, that at my coming I might have (g) required mine own with usury? And he said to them that stood by, Take from him the (h) Pound, and give it to him that hath Ten Pounds. (And they said unto him, Lord, he hath ten Pounds) For I say unto you, that unto every one who hath, shall be given, and he shall have abundance, but from him that hath not, even that he hath shall be taken away from him; and cast ye the unprofitable servant into outer darkness: There shall be weeping and gnashing of Teeth. But those my Enemies who would not I should reign over them, bring hither and slay them before me. And when he had thus spoken, he went before, ascending up to Jerusalem.

### Meditation CCV.

**M**Y Soul, look well into thy self, and see what thy Lord hath given thee; and humbly adore him for all his Blessings, and diligently improve them to thy utmost capacity. For infallibly he will return, and call thee to account; and Judge all the world according to their works. Take heed of accusing his Justice, when thine own false heart has betrayed thee to a foolish Life. Take heed of becoming bold in thy Sins, and breaking

---

(f) *Mat.* Exchangers. (g) *Mat.* Received. (h) *Mat.* Talent.  
*Mat.* Talents.

off suddenly all correspondence with God; lest he treat thee as his Enemy; and banish thee for ever from his presence.

## Lesson CCVI.

Matt. 20. 29.

Luk. 18. 35.

Mar. 10. 46.

AND (a) as he went out of Jericho with his Disciples, and a great number of People; Blind (b) Bartimeus, the son of Timeus, sat by the high-way side begging: And hearing the Multitude pass by, he asked what it meant. And they told him that Jesus of Nazareth passeth by. And when he heard that, he cried out, saying, (c) Jesus thou Son of David, have Mercy on me. And they that went before rebuked him, and charged him that he should hold his Peace; but he cried the more a great deal, Thou Son of David have mercy on me. And Jesus stood still, and commanded him to be called, and brought to him. And they called the Blind Man, saying to him, be of good comfort, rise, he calleth thee: And he casting away his Garment, rose and came to him. And when he was come near, Jesus asked him, saying, what wilt thou that I should do unto thee? The Blind Man said, Lord, that I might receive my sight. And Jesus said unto him, Receive thy sight, thy faith (d) has made thee whole. And immediately he received his sight, and followed Jesus in the way, glorifying God; and all the People, when they saw it, gave praise unto God.

(a) Luk. As he was come nigh unto Jericho. (b) Matt. Two Blind Men. (c) Matt. O Lord, thou Son of David; (d) Luk. Hast saved thee.



## Meditation CCVI.

**T**HUS of our selves, alas, we are Poor and Blind, and seek in vain for comfort among the Creatures; while they pass away and leave us in our misery, and often worse, are themselves the impediments of our relief! Jesu, thou Son of David, have Mercy on us! Permit not any loose Companions to direct us from thee, nor the noise of the World to drown our Prayers: But let us lay fast hold on every good opportunity, and so much the more cry aloud to thee, Thou Son of God have Mercy on us.

## Lesson CCVII.

Mat. 26. 7.

Mar. 14. 3.

Joh. 12. 1.

**T**HEN Jesus six days before the Passover, came to Bethany; where Lazarus was who had been dead, whom he raised from the dead. There they made him a supper in the house of Simon the Leper: And Martha served; but Lazarus was one of them that sat at the Table with him. Then took Mary an Alabaster Box with a Pound of Ointment of Spikenard, very precious and costly; and she brake the Box, and poured it on his head, as he sat at Meat; And she anointed the Feet of Jesus, and wiped his Feet with her Hair, and the House was filled with the Odour of the Ointment. And when his Disciples saw it, there were some that had indignation within themselves, and said, to what purpose is this wast? Why was this wast of the Ointment made? And they murmured against her. Then saith one of his Disciples (Judas Iscariot, Simons Son, who should

should betray him) this Ointment might have been sold for much; for more than three hundred pence, and given to the Poor. This he said, not that he cared for the Poor; but because he was a Theif, and had the Bag, and bare what was put therein.

## Meditation CCVII.

**N**Ever, O Lord, let us murmur at what's bestowed on thee by others; nor be discouraged when they censure us for what we bestow on thee our selves; Thou gavest us all we have, 'tis fit we restore thee some part of thine own. Never let us Envy the good works of others; nor seek pretences to undervalue their Merit: Let us not use Religion as a Cloak of Iniquity, nor offer our God only that which costs us nothing. Thou gavest us all we have, 'tis fit we restore thee some part of thine own.

## Lesson CCVIII.

**W**HEN Jesus understood it, he said unto them, why trouble ye the Woman? Let her alone; she hath wrought a good work upon me: For the Poor ye have always with you, and whensoever ye will ye may do them good; but me ye have not always; she hath done what she could; for in that she hath poured this Ointment on my body, she did it for my burial. She is come before hand to anoint my body to the burying; Verily, I say unto you, wheresoever this Gospel shall be Preached throughout the whole

*Matt. 26. 10:1  
Mar. 14. 6:  
Joh. 12. 7, 10.*

T 2 World;

World, this also that that she hath done shall be told for a Memorial of her. Much People of Jews therefore knew that he was there; and they came, not for Jesus sake only, but that they might see Lazarus also, whom he had raised from the dead. But the Chief Priests consulted that they might put Lazarus also to death: Because that by reason of him, many of the Jews went away and believed on Jesus.

### Meditation CCVIII.

**T**HUS does true Love delight to Honour what it loves. And between thee and thy servants, O gracious Lord, (according to our meanness) neither honour nor love is lost. Her Love embalmed thy Body; and thine has embalmed her Name, and made it everlasting as the Gospel: If thy servants here receive such Honours from thee, O what wilt thou do to those whom thy Love shall delight to honour in thy Kingdom?

### Lesson CCIX.

*Matt.* 21. 1.  
*Mar.* 11. 1.  
*Luk.* 19. 29.  
*Joh.* 12. 12.

**A**ND the next day, when they drew nigh to Jerusalem, and were come to Bethphage, and Bethany, at the Mount, called the Mount of Olives, Jesus sent two of his Disciples, saying unto them, Go into the Village over against you; and as soon as ye are entred into it, ye shall find an Ass tied, and a Colt with her, whereon yet never Man sat; loose him, and bring him hither. And if any Man ask you, Why do ye loose him? Thus shall ye say unto him, because the Lord

Lord hath need of him; and straightway he will send him hither. All this was done, that it might be fulfilled which was spoken by the Prophet, saying, Tell (o) the Daughter of Sion, behold thy King cometh unto the Meek, and sitting upon an Ass, and a Colt the foal of an Ass. And the Disciples went, and found the Colt tied by the Door without in a place where two ways met; and they loose him. And as they were loosing the Colt, the owners thereof said unto them, Why loose ye the Colt? And they said, the Lord hath need of him: And they let them go. And they brought the Colt to Jesus, and cast their Garments on him, and they set Jesus thereon; These things understood not his Disciples at the first: But when Jesus was glorified, then remembred they that these things were written of him, and that they had done these things unto him.

### Meditation CCIX.

**O** Glorious King of Heaven and Earth! how dost thou humble thy self even in the day of thy Triumph; to ride like a mean poor Man, on an Ass, a Beast of the Yoke and Burden, and that too none of his own. Blush now, my Soul, at thine own Pride, and be confounded at thy vain curiosity. Thy Lord might have called the Cherubins to bear him on their Wings, and dazzled with their brightness the Eyes of the

---

(a) *Job*, Fear not Daughter of Sion.

T 3

behold-



beholders: But he chose to enter as the Prince of Meekness, and the Saviour of the Poor.

### Lesson CCX.

*Mat. 21. 8.*

*Mar. 11. 8*

*Luk. 19. 36.*

*Joh. 12. 12.*

**A**ND as he went, a very great Multitude spread their Garments in the way: Others cut down branches from the Trees, and strawed them in the way. And much People that were come to the Feast, when they heard that Jesus was coming to Jerusalem, took branches of Palm-Trees, and went forth to meet him. And when he was come nigh, even now at the descent of the Mount of Olives, the whole Multitude of the Disciples began to rejoice, and Praise God with a loud voice, for all the Mighty works which they had seen, saying, Blessed be the King of Israel that cometh in the name of the Lord; Peace in Heaven, and glory in the highest. And the Multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David, blessed be the Kingdom of our Father David, that cometh in the name of the Lord, Hosanna in the highest. The People therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record: For this cause the People also met him, for that they heard that he had done this Miracle. The Pharisees therefore said among themselves, perceive ye how ye prevail nothing? Behold, the whole World is gone after him. And some of the Pharisees from among the Multitude said unto him, Master, rebuke thy Disciples. And he answered and said unto them, I tell you, that if these should hold their peace, the stones would immediately cry out.

Medita-

## Meditation CCX.

**C**OME, let us join our voices with this pious Multitude, and sing Hosanna to the Son of David: Come let us raise our Musick to a loftier Key, and sing Hosanna to the Son of God. Blessed is he that comes in the name of the Lord; Hosanna in the highest. Let the Envious murmur at our holy Mirth, and the Proud forbid our Hymns of Joy; He hath saved us from Death, and we will Praise his Mercy; He has delivered us from Hell, and we will sing aloud his Wonders. Blessed is he that comes in the Name of the Lord; Hosanna in the highest.

## Lesson CCXI.

**A**ND when he was come near, he beheld *Luk. 19. v. 41,* the City, and wept over it, saying, *If <sup>to 45.</sup>* thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine Eyes. For the days shall come upon thee, that thine Enemies shall cast a Trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy Children within thee; and they shall not leave in thee one stone upon another: Because thou knewest not the time of thy visitation.

## Meditation CCXI.

**C**AN there be Bowels more tender than these; and that towards a City which so spitefully had rejected him? Can there be expressions more compassionate; and that for a People which in five days will Crucifie him. O Jerusalem, Jerusalem! who wouldst not receive the tenders of Mercy when they were offered, nor the benefit of those precious tears shed for thee; weep for thy self, and for thy Children. Unhappy Souls, who see not the day of your visitation, nor regard the offers of Mercy while God waits to be gracious; In vain shall you weep when your sentence is past; for whom the Tears of the Son of God would not rescue from Sin, their own shall not save from ruine.

## Lesson CCXII.

*Matt. 21. 10.  
Mar. 11. 11, 15  
Luk. 19. 45.*

**A**ND when he was come into Jerusalem, all the City was moved, saying, Who is this? And the Multitude said, This is Jesus the Prophet of Nazareth, of Galilee. And Jesus went into the Temple of God, and began to cast out them that sold therein, and them that bought, and overthrew the Tables of the Money Changers, and the seats of them that sold Doves; and would not suffer that any Man should carry any Vessel through the Temple. And he taught, saying, Is it not written, my House shall be called of all Nations the House of Prayer,

Prayer, but ye have made it a Den of Thieves. And the Chief Priests and the Scribes, and the chief of the People heard it, and they sought how they might destroy him: For they feared him: because all the People was astonished at his Doctrine, and were very attentive to hear him. And the Blind, and the Lamé came to him in the Temple, and he healed them. And when the Chief Priests and Scribes saw the wonderful things that he did, and the Children crying in the Temple, and saying, Hosanna to the Son of David, they were sore displeased, and said unto him, hearest thou what they say? And Jesus saith unto them, yea; have ye never read, out of the Mouth of Babes and sucklings thou hast perfected praise.

### Meditation CCLXII.

**L**ORD, when we come to thy Holy Temple, let us leave behind us our Bargains and our Business, and carry nothing thither but Adorations for thy Majesty, and Prayers for our necessities. Thou who didst open the Mouths of little Children to Praise thee, enable the weakness of us thy servants to obey thee. We are our selves thy Temples too, and should be consecrated intirely to thy service; Enter, O Gracious Jesu! into our hearts, and thoroughly purge us from all our impieties, that thou mayest dwell in us for ever.

Lesson



## Lesson CCXIII.

*Joh. 12. 20,  
to 27*

**A**ND there were certain Greeks among them, that came up to worship at the Feast: The same came therefore to Philip, which was of Bethsaida, of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: And again Andrew and Philip told Jesus. And Jesus answered them, saying, The hour is come, that the Son of man shall be glorified. Verily, Verily, I say unto you, Except a Corn of Wheat fall into the ground, and die, it abideth alone; but if it die, it bringeth forth much fruit. He that loveth his Life, shall lose it: And he that hateth his life in this World, shall keep it unto life eternal. If any Man serve me, let him follow me; and where I am, there shall also my servant be: If any Man serve me, him will my Father Honour.

## Meditation CCXIII.

**W**HEN, O my dear Redeemer! shall I only esteem thee, and value nothing but my hope to see thee? When shall I grow impatient of this World, out of an eager desire to be with thee? Then and not till then, will my Soul be satisfied, when I shall see my Jesus in his Glory. Here I hear thee in thy word, and see thee in thy Sacraments, but still 'tis under a veil and through a glass darkly. When, O my Lord, shall I behold thee Face to Face, and see thee in thy Glory.

Another

## Another

**A**ND what can we desire more, O most gracious Jesu, if we had the wills of all Creatures wrapt up in one wish, than that where thou art, there we also might be with thee for ever. This thou hast Promised us, if we are thy servants; and to be thy servants we must die to our selves, and not be afraid to die for thee. Those that so hate their lives here, shall find such lives with thee as are worth their loving; and those that thus die to thee shall live with thee for ever.

## Lesson CCXIV.

**N**OW is my Soul troubled; and what shall I say? Father, save me from this hour; *Job. 11. v. 27, to 37.*  
But for this cause came I unto this hour. Father, glorifie thy Name. Then came there a voice from Heaven, saying, I have both glorified it, and will glorifie it again. The People therefore that stood by, and heard it, said, that it thundered; others said an Angel, spake to him. Jesus answered and said, This voice came not because of me, but for your sakes. Now is the Judgment of this World: Now shall the Prince of this World be cast out. And I, if I be lifted up from the Earth, will draw all Men unto me. (This he said signifying what death he should die) The People answered him, We have heard out of the Law, that Christ abideth for ever: And how sayest thou, The Son of Man must be lifted up? Who is this Son of Man? Then Jesus said unto

unto them, yet a little while is the light with you: Walk while ye have the light, lest darkness come upon you: For he that walketh in darkness, knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the Children of light. These things spake Jesus and departed, and did hide himself from them.

### Meditation CCXIV.

**L**ORD, thou hast said it; make good thy word: We have performed the sad condition thou so gently expressest, by lifting thee up on the Cross; perform thou thine, by making that the means to draw hearts to thee. For this cause camest thou into the world; for this cause camest thou to this hour. No bars could discourage the greatness of thy Love. Lighten our darkness, O glorious Jesu, for all here below is vain shadow and dream. While we look up to thee only, we can see light. Grant us to walk in this light, and let it shine brighter unto the perfect Day.

### Lesson CCXV.

*John. 12. v. 37.  
to 44.*

**B**UT though he had done so many Miracles before them, yet they believed not on him: That the saying of Esaias the Prophet might be fulfilled, which he spake, Lord, who hath believed our report? And to whom hath the Arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath  
Blinded

Blinded their Eyes, and hardened their heart; that they should not see with their Eyes, nor understand with their heart, and be converted, and I should heal them. These things said Esaias when he saw his glory, and spake of him. Nevertheless among the chief Rulers also, many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the Synagogue. For they loved the praise of Men more than the praise of God.

## Meditation CCXV.

**L**ORD in thy hands are all our Lots, and on thee depends our time and our Eternity: O Govern Mercifully the Souls of thy Redeemed; and though we sometimes resist thy Grace, yet take it not from us. Harden not our hearts against thy fear, and they shall not be hardened against thy Truth. Let us not wilfully refuse to hear thee, lest thou give us over to a reprobate sense; Let us not love the glory of Men, lest we be incapable to see thy glory, nor fear to profess thee before thy Enemies, lest thou confound us before thy Friends.

## Lesson CCXVI.

**J**esus cried and said, he that believeth on me, believeth not on me, but on him that sent me. And he that seeth me, seeth him that sent me. I am come a light into the World, that whosoever believeth on me, should not abide in darkness. And if any Man hear my words, and believe not, I Judge him not. For I came not

*John. 12. v. 44,  
to the end.*



*Mar. 11. 11.*

to Judge the World, but to save the World. He that rejecteth me, and receiveth not my words, hath one that Judgeth him: The word that I have spoken, the same shall judge him in the last day. For I have not spoken of my self; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: Whatsoever I speak therefore, even as the Father said unto me, so I speak. And Jesus entred into Jerusalem, and into the Temple; and when he had looked round about upon all things, and now the even-tide was come, he went out unto Bethany, with the Twelve.

### Meditation CCXVI.

**H**OW ready is our gracious Lord to reward! how unwilling to condemn! If any believe, they shall not dwell in darkness; if any offend, I do not Judge them: For I came not to Judge the World, but to save it. Yet let the bold Impenitent know, their Sins shall not escape for ever. But the same word which so kindly invites them now, shall at the last day sound with the dreadfulest Terrors; when it shall sentence those who would not be saved by it.

Lesson

## Lesson CCXVII.

**A**ND in the Morning when they were come *Matt. 21. 17.*  
 from Bethany, as he returned into the *Mar. 11. 12.*  
 City, he was hungry, and seeing a Fig-tree afar *Luk. 19. 47.*  
 off, in the way, <sup>(a)</sup> having leaves, He came to it;  
 if haply he might find any thing thereon. And  
 when he came to it he found nothing but Leaves  
 only: For the time of Figs was not yet.  
 And Jesus answered, and said unto it, Let no  
 Fruit grow on thee henceforward for ever; And  
 his Disciples heard it; and presently the Fig-tree  
 withered away. And they came to Jerusalem:  
 And Jesus taught daily in the Temple. And  
 when Even was come, they went out of the Ci-  
 ty: And in the Morning as they passed by,  
 they saw the Fig-tree dried up from the Roots.

## Meditation CCXVII.

**L**ORD, it is after my proficiency which  
 thou hunrest; and when thou comest  
 to be refreshed by my Fruits, behold thou  
 findest nothing but a vain shew and Leaves  
 only. I tremble lest thou shouldest say  
 of my wretchedness, let no fruit grow on  
 thee henceforward for ever. O most severe  
 but most just Judge, mitigate thy sentence,  
 and have Patience with thy servant, while

---

(a) It was not the time of year yet for all Fig-trees to  
 have Leaves, but as soon as they had Leaves they used to have  
 Fruit: And this having Leaves, Fruit was expected from  
 it.

I make haste to make my Fruits answer the shew I carry to the World; that thy Curse may be turned into a Blessing, and both Fruit and Tree flourish before thee for ever.

## Lesson CCXVIII.

Mat. 21. 20.

Mat. 11. 21.

**A**ND when the Disciples saw it, they marvelled, saying, how soon is the Fig-tree withered away! And Peter calling to remembrance, saith unto him, Master, behold the Fig-tree which thou cursedst, is withered away. And Jesus answering, saith unto them, Have Faith in God: For Verily I say unto you, ye shall not only do this which is done to the Fig-tree: But also whosoever shall say unto this Mountain, be thou removed, and be thou cast into the Sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, it shall be done for him whatsoever he saith. Therefore I say to you, what things soever ye desire when ye Pray, believe that ye receive, and ye shall have them. And when ye stand Praying, forgive if ye have ought against any: That your Father also, who is in Heaven, may forgive you your Trespases. But if ye do not forgive, neither will your Father, who is in heaven, forgive your Trespases.

## Meditation CCXVIII.

**B**Y Prayer the living have been saved from death, and the Dead restored to Life: By Prayer the Mouths of wild Beasts have been stopt, and the violence of Fire turned into refreshment. Fear not, my  
Soul;

Soul! Our God at last will hear us; He has faithfully Promised, and cannot break his word. All he requires are these fair and easie conditions; We must pardon others, if we pray him to pardon us; We must wholly rely on him, if we expect to be comforted by him.

## Lesson CCXIX.

AND they came again to Jerusalem; And Matt. 21. 23.  
Mar. 11. 27.  
Luk. 20. 1. it came to pass, that on one of those days, as he was walking in the Temple, and taught the People, and Preached the Gospel, the Chief Priests, and the Scribes, and the Elders of the People came upon him, and spake to him, saying, Tell us, by what Authority dost thou these things? And who is he that gave thee this Authority? And Jesus answered and said unto them, I also will ask you one thing; which if you tell me, I in likewise will tell you by what Authority I do these things. The Baptism of John, whence was it? From Heaven, or of Men? Answer me. And they reasoned with themselves saying, If we say from Heaven; he will say, why did you not then believe him? But if we say of Men, (a) all the People will stone us: For all counted John as a Prophet indeed. And they answered and said to Jesus, we cannot tell whence it was. And Jesus said unto them, neither tell I you by what Authority I do these things.

---

(a) *Mat. Mar.* We fear the People.



## Meditation CCXIX.

**T**HUS, O My gracious Lord! thou bestowest thy time and labour on a froward Generation, that study nothing but to escape thy pressing Arguments, and shuffle off the Truth when they see it convinces them. They could no longer object against thy doctrine, and now they quarrel at thy Authority; though they see thy Miracles, and none of them could convince thee of Sin. Deliver us, O God, from debasing our Reason to serve our Passion, and from abusing both to defend our Wickedness.

## Lesson CCLXX.

Mat. 21. v. 28.  
to 33.

**B**UT what think you? A certain Man had two Sons, and he came to the first, and said, Son, go work to day in my Vineyard. He answered and said, I will not: But afterwards he repented, and went. And he came to the second, and said likewise. And he answered and said, I go Sir; and went not. Whether of them twain did the will of his Father? They say unto him, the first. Jesus saith unto them, Verily, I say unto you, that the Publicans and the Harlots go into the Kingdom of God before you. For John came unto you in the way of Righteousness and ye believed him not: But the Publicans and the Harlots believed him. And ye when ye had seen it, repented not afterward, that ye might believe him.

Meditation

## Meditation CCXX.

**W**O to the dissolute and profane, that flatly refuse to do their Masters will. Wo to the Hypocrites that profess to do it, and follow their own. 'Tis not, O Lord, to encourage a life of sence that thou so severely declaim'st against the Sins of the Spirit. 'Tis not to say, that any Man can be saved without Repentance; but that some kind of Sinners cannot easily Repent. The Publicans and Harlots may go into the Kingdom of Heaven before those who are so wrapt up in their Sins, as to think they need no Repentance.

## Another

**L**ORD, how often have we profest and resolved to do thy will, and yet have followed our own? How often hast thou commanded us by thy Word and by thy Spirit; and yet have we flatly refused to obey thee? Not one but both sorts of un-dutifulness meet in our case, and make us need a double Repentance. Behold, thou art our Father, and hast sustained us, and supplied us, and given us those very Feet with which we have gone away from thee. O make us wisely bethink our selves in time, and make hast to return to thee. Grant us a double measure of thy Grace, since our unworthiness needs a double measure of Repentance.

## Lesson CCXXI.

*Matt.* 21. 33.*Mar.* 12. 1.*Luk.* 20. 9.

**H**E A R another Parable. There was a certain Houholder, who planted a Vineyard, and hedged it round about, and digged a Winepress in it, and built a Tower; and let it out to Husbandmen; and went into a far Country for a long time. And when the season of fruit drew near, he sent a (a) Servant to the Husbandmen that he might receive from them of the Fruit of the Vineyard. But the Husbandmen caught him, and beat him, and sent him away empty. And again, he sent to them (b) another Servant: And they beat him also, and cast stones at him, and wounded him in the head, and entreated him shamefully; and sent him away empty. And again, he sent a third: And him they (c) killed, and cast out. And many others he sent; and they did unto them likewise, beating some, and killing some.

## Meditation CCXXI.

**O** The indulgent Providence of our God! how many ways has he contrived to save us! how many Messengers has he sent to instruct our ignorance! how many Embassadors to reclaim us to our Duty! sometimes he sends a Blessing to invite our Love, and we abuse it into Pride and Wantonness; sometimes a cross to check our vanity, and

---

(a) *Mat.* His servants. (b) *Mat.* Other servants more than the first. (c) *Luk.* wounded him also.

we turn it into murmuring and disobedience. What could an infinite Power and Goodness do that he hath not done? What could the vilest ingratitude do, that we have not done?

## Lesson CCXXII.

**T**HEN said the Lord of the Vineyard, what shall I do? I will send my beloved Son; Matt. 21 37. Mar. 12. 6. Luk. 20, 13. it may be they will reverence him when they see him; Having yet, therefore one Son, his wellbeloved, he sent him also last unto them. But when those Husbandmen saw the Son, they said among themselves, This is the Heir; come, let us kill him, that the inheritance may be ours. And they caught him, and cast him out of the Vineyard, and killed him. When the Lord therefore of the Vineyard cometh, what will he do unto those Husbandmen? They say unto him he will miserably destroy those wicked Men; and will let out his Vineyard unto other Husbandmen, who shall render him the Fruits in their season.

## Meditation CCXXII.

**G**OOD God! how tenderly dost thou consult to preserve us wretches! how kindly resolve to send even thine own, thine only, thy beloved son to redeem us? But, O! how did our graceless World entertain him then? And how does it now? Lord, if we fear not thee, neither shall we reverence thy Son: If we Love not thee, neither shall we love those that belong to thee.



## Lesson CCXXIII.

Matt. 21. 42.

Mar. 12. 10.

Luk. 20. 17.

**A**ND when they heard it, they said, God forbid: And he beheld them, and said, what is this then, that is written, The Stone which the Builders rejected, the same is become the Head of the Corner? This is the Lords doing, and it is Marvellous in our Eyes. Therefore I say unto you, the Kingdom of God shall be taken from you, and given to a Nation bringing forth the Fruits thereof. And whosoever shall fall on this stone shall be broken: But on whomsoever it shall fall, it will grind him to Powder. And when the Chief Priests and the Scribes and Pharisees had heard his Parables, they perceived that he spake of them: And they sought the same hour to lay hands on him, but they feared the People; because they held him for a Prophet.

## Meditation CCXXIII.

**S**UCH is the Blindness of self Love: We easily Judge aright, while we think the case is anothers! but instantly change our votes, when we see it concerns our selves. Pardon us, O Gracious God! and make us fear our Sins, which must make us feel thy Punishments. Long hast thou forborn us; Long hast thou exercis'd and tried us; O let us at last bring forth the fruits of all thy care, and fear longer to Sin, lest we feel thy Punishments.

Lesson

## Lesson CCXXIV.

**A**ND Jesus answered and spake unto them *Matt. 22. v. 1*  
 again by Parables, and said, The Kingdom *to 15*  
 of Heaven is like unto a certain King, which  
 made a Marriage for his Son, And sent forth  
 his servants to call them that were bidden to  
 the wedding: And they would not come. A-  
 gain he sent forth other servants, saying, Tell  
 them which are bidden, Behold I have prepa-  
 red my dinner, my Oxen and my fatlings are  
 killed, and all things are ready, come unto the  
 Marriage. But they made light of it, and went  
 their ways, one to his Farm, another to his  
 Merchandise: And the remnant took his ser-  
 vants, and entreated them spitefully, and slew  
 them. But when the King heard thereof, he  
 was wroth, and he sent forth his Armies, and  
 destroyed those murderers, and burnt up their  
 City. Then saith he to his servants, The Wed-  
 ding is ready, but they which were bidden  
 were not worthy. Go ye therefore into the  
 highways, and as many as ye shall find, bid to  
 the Marriage. So those servants went out into  
 the highways, and gathered together all as ma-  
 ny as they found, both bad and good; and  
 the wedding was furnished with Guests. And  
 when the King came in to see the Guests,  
 he saw there a Man which had not on a wed-  
 ding garment. And he saith unto him, Friend, how  
 camest thou in hither, not having a wed-  
 ding Garment? And he was speechless. Then  
 said the King to the servants, Bind him hand  
 and foot, and take him away, and cast him  
 into outer darkness; there shall be weeping and  
 gnashing of teeth. For many are called, but  
 few are chosen.

## Meditation CCXXIV.

**S**O thou inviteſt us ſtill, and ſo we ſtill neglect; Thou inviteſt us to the pleaſures of a virtuous Life, and the continual Feaſt of a good Conſcience: Thou provideſt us a heavenly Banquet, and mak'ſt thy Son himſelf our delicious entertainment. O cloath us, gracious Lord, with the wedding garment of Love to thee, and charity to one another; that we may enter with Joy into the Marriage chamber, and ſit down happy Guests in thy Kingdom for ever. Let us not make vain excuſes againſt our own happineſs, nor prefer a petty intereſt before thy glorious Rewards: Left we be confounded when our King ſhall come in his Majeſty, and command the unprepared into chains of darkneſs.

## Lesson CCXXV.

*Matt. 22. 15.  
Mar. 12. 13.  
Luk. 20. 20*

**A**ND the Pharifees left him, and went their way; and took council how they might entangle him in his talk: And they watched him, and ſent forth Spies who ſhould feign themſelves Juſt Men (certain of their diſciples, with the Herodians) to catch him in his words: That ſo they might deliver him unto the Power and Authority of the Governour. And when they were come, they ſay unto him, Maſter,

we

we know, that thou (a) sayest, and teachest rightly; neither carest thou for any Man; For thou (b)regardest not the Person of Men, but teachest the way of God in truth. Tell us, therefore, what thinkest thou; Is it lawful to give Tribute to Cesar or not? Shall we give, or shall we not give? But Jesus knowing their (c) wickedness, said unto them, why tempt ye me, ye Hypocrites? Shew me the (d) Tribute Money; And they brought unto him a Penny. And he saith unto them, whose is this Image and superscription? And they answered, Cæsars. Then Jesus said unto them, Render therefore unto Cesar the things that are Cæsars, and to God the things that are Gods. And they could not take hold of his words before the People; and they marvelled at his answer, and held their Peace, and left him and went their way.

### Meditation CCXXV.

**S**O may the malice of man be still confounded by the Wisdom of God; and the conspiracies of Hypocrites be defeated by the sagacity of Innocence. Render to Cesar the things that are Cæsars, and to God the things that are Gods. Lord, we know thou art Truth it self; and canst neither deceive, nor be deceived. We bear thy Image as Men, and thy superscription is upon us as Christians. Since then we belong to thee, O let us render our selves to thee; and to

---

(a) *Mat. Mar.* That thou art true. (b) *Luk.* Acceptest.  
 (c) *Mar.* Craftiness. *Luk.* Hypocrisie. (d) *Mar. Luk.* A Penny.



the world, and our petty concerns here below, only what belongs to them.

### Lesson CCXXVI.

*Matt. 22. 23,*

*Mar. 12. 18.*

*Luk. 20. 27*

**T**HE same day came to him certain of the Sadducees, (who deny that there is any resurrection) and asked him, saying, Master, Moses wrote unto us, if any Man die, and leave his Wife behind him, and leave no Children, that his Brother should marry his Wife, and raise up Seed unto his Brother. Now there were with us seven Brethren: and the first took a Wife, and died without Children: And the second took her to Wife, and he died Childless: And the third took her, and in like manner the seven also; and they left no Children and died. Last of all the Woman died Childless; In the Resurrection therefore, when they shall rise, whose wife shall she be of them? For they all seven had her to wife. And Jesus answering, said unto them, Do ye not therefore err, not knowing the Scriptures, nor the Power of God? The Children of this world Marry, and are given in Marriage; but they who shall be accounted worthy to obtain that world, and the resurrection from the dead, neither Marry, nor are given in Marriage, neither can they die any more; for they are (a) equal unto the Angels, and are the Children of God; being the Children of the Resurrection.

---

(a) *Matt. Mar.* As the Angels of God in Heaven,

Meditation

## Meditation CCXXVI.

**O** Blessed Answer! Thou hast opened the door of Heaven, and given us a glimpse of that glorious state: Thou hast taught us more in one short word, than all the Learning of the World could reach. We shall hereafter be as the Angels; perfectly know, and fervently love, and possess the object of that knowledge and Love for ever. Here, while immerst in Flesh, our thoughts are low, and our discourse dull, and our joys restrain'd to a few and petty instances. Our comfort is, that in a little while we shall think, and discourse, and Love as the Angels in Heaven.

## Lesson CCXXVII.

**B**UT as touching the Resurrection of the Matt. 22. 31.  
 dead, (a) have ye not read in the book of Mar. 1. 26.  
 Moses, how in the bush God spake to him, Luk. 20. 37.  
 saying, I am the God of Abraham, and the God  
 of Isaac, and the God of Jacob. Now God is  
 not the God of the Dead, but of the Liv-  
 ing: For all live to him. Ye therefore do  
 greatly err. Then certain of the Scribes an-  
 swering, said, Master, Thou hast well said. And  
 the Multitude were astonished at his Doctrine.

---

(a) *Luk.* Even Moses shewed at the Bush, when he calleth  
 the Lord, the God of Abraham &c.

**Meditation CCXXVII.**

**O** Glorious Jesu! how incomparably didst thou argue to confute those that err'd; and patiently forbear to say they erred, till thou hadst confuted them; and after all, with unprovoking words reprove and dismiss them. Never Man spake like thee. Make us mild and patient to all gainfayers, and enable us with Meekness of Wisdom to give an account of the hope that is in us, in hard arguments and soft words; that thou who hast said, the Disciple shall be as his Master, may'st make us both do and speak with thy Temper, and with thy Wisdom.

**Lesson CCXXVIII.**

*Matt.* 22. 34.  
*Mar.* 12. 28.

**B**UT when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of (a) them who was a Lawyer, came, and having heard them reasoning together, and perceiving that he had answered them well; asked him a question, tempting him, and saying, Master, which is the (b) great commandment in the Law? And Jesus answered him, The first of all the Commandments is, Hear, O Israel, the Lord thy God is one Lord: And thou shalt love the Lord thy God

---

(a) *Mar.* One of the Scribes. (b) *Mar.* First.

with all thy Heart, and with all thy Soul, and with all thy Mind, and with all thy Strength. This is the first and great Commandment. And the second is like unto it, Thou shalt love thy Neighbour as thy self. There is none other Commandment greater than these. On these two hang all the Law and the Prophets. And the Scribe said to him, well, Master, thou hast said the truth: For there is one God, and there is none other but he; And to love him with all the Heart, and with all the Understanding, and with all the Soul, and with all the Strength, and to love his Neighbour as himself, is more than all whole burnt Offerings and Sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the Kingdom of God.

### Meditation CCXXVIII.

**T**HIS, O my Soul, is the affection that sanctifieth us here; this the disposition that glorifies us hereafter: To love our God and our Neighbour. The Law, and the Prophets, the Gospel it self, and all holy Religion is nothing but a Method to teach us Charity, nothing but an Art of practising this Lesson. To love our God above all, and our Neighbour as our selves.

Lesson



## Lesson CCXXIX.

Mat. 22. 41.

Mar. 12. 35.

Luk. 20. 41.

**W**HILE the Pharisees were gathered together, Jesus asked them, as he taught in the Temple, saying, (a) what think ye of Christ? Whose Son is he? They say unto him, the Son of David. He saith unto them, How then doth David himself (b) by the Holy Ghost call him Lord; saying in the Book of Psalms, The Lord said unto my Lord, sit thou on my right hand, till I make thine Enemies thy footstool. If David then call him Lord, how is he his Son? And no Man was able to answer him a word; neither durst any, from that day forth, ask him any more questions; And the common people heard him gladly.

## Meditation CCXXIX.

**H**AD the Proud Pharisees past through Johns Baptism of Repentance with the common People, they would have heard as gladly as they, that God was made Flesh, and dwelt among us. In vain does carnal reason think to comprehend Divine Mysteries. Break off thy Lusts, and purifie thy Mind, and then come to these living fountains, and thou shalt see clearly what all thy reason and learning could never attain to.

---

(a) Mar. Luk. How say the Scribes, that Christ is the Son of David? (b) Matt. In Spirits

Another

## Another.

**S**HOUD'ST thou now, O Lord, who knowest our guilty Consciences, put us to the question, and ask severely how we spend our time, and what return we make for thy many Blessings? Not one of us were able to answer thee a word. We call thee Son of David, and Son of God; we call thee, the Lord of Lords, and King of Kings: But shouldest thou demand how our Lives acknowledge thee, not one of us, alas! were able to answer thee a word.

## Lesson CCXXX.

**T**HEN spake Jesus to the Multitude, and to his Disciples, saying, unto them in his Doctrine, The Scribes and the Pharisees sit in Moses's seat. All, therefore, whatever they bid you observe, that observe and do: But do not ye after their works; for they say, and do not. For they bind heavy burthens, and grievous to be born, and lay them on Mens shoulders; but they themselves will not move them with one of their Fingers. But all their works they do for to be seen of Men. Beware of the Scribes, who love to go in long Clothing: They make broad their Phylacteries, and enlarge the borders of their Garments, and love salutations in the Market places, and the chief seats in the Synagogues, and the uppermost Rooms at Feasts, and to be called of Men, Rabbi, Rabbi: Who devour widows houses, and for a pretence make long Prayer; These shall receive greater damnation

Matt. 23. 1.

Mar. 12. 38.

Luk. 20. 45.

damnation. But be ye not called Rabbi; for one is your Master, even Christ, and all ye are brethren. And call no Man your Father upon the Earth; for one is your Father who is in Heaven; neither be ye called Masters; for one is your Master, even Christ. But he that is greatest among you shall be your servant: And whosoever shall exalt him self shall be abased; and he that shall humble himself shall be exalted.

### Meditation CCXXX.

**N**OT a Preacher in the World but will bid me be humble, though himself perhaps be Proud; not one of them but will advise me to solid virtue, though possibly themselves may practise Hypocrisie. what though they say, and do not: Let me follow my Lords command. Blessed God, who makest thy Strength appear in Mans weakness, and givest this comfort to the humble attenders on thy Ordinances, that thou art present in them, whatever humane defects accompany them; let us not look to the instruments, but to thee; and whether they do or do not; let us follow thy command.

### Lesson CCXXXI.

*Mar. 12. 41.  
Luk. 21. 1.*

**A**ND Jesus sat over against the Treasury; and beheld how the People cast Money into the Treasury: And many that were rich cast in much. And he saw also a certain poor widow

Widow casting in two Mites, which make a farthing. And he called unto him his Disciples, and saith unto them, Verily, I say unto you, that this poor widow hath cast more in, than all they which have cast into the Treasury: For all these have of their abundance cast in unto the offerings of God; but she, of her penury, hath cast in all that she had, even all her living.

## Meditation CCXXXI.

**F**AITH, as a grain of Mustard-Seed, is enough to do Miracles; and Charity in a Cup of cold Water is honoured with the reward of a Prophet, and an offering of two Mites preferred before all the oblations of the Rich. 'Tis not how much we do, but how well; Blessed, O Lord, be thy gracious Mercy, that thus regards our little performances; and requires no more of the least of thy servants, than thou enablest them to give. O enable us to be faithful in this little.

## Lesson CCXXXII.

**A**ND Jesus went out and departed from the Temple; And as he went out his Disciples came to him to shew him the build-ings of the Temple. And some spake how it was adorned with goodly stones and gifts; and one of his Disciples saith unto him, Master, see what manner of stones, and what buildings are here! Jesus answering, said unto them, see ye

Matt. 24. 1.  
Mar. 13. 1.  
Luk. 21. 5.



all these great buildings? Verily, I say unto you, the days will come in the which there shall not be left here one stone upon another, that shall not be thrown down.

### Meditation CCXXXII.

**L**ET them go on, and prosper in the World; Let them raise their houses, and enrich their Families: The day will come when there shall not be left one stone upon another. O Jerusalem, that art above, the Mother of us all! Let me behold thy glorious Palaces, let me admire thy Buildings, not made with hands, eternal in the Heavens. All we see here are but as little hives of straw, and the petty inhabitants, as so many Bees, busie about trifles: Even the Temples of our God, those best employed Magnificences, must fall at last, and be crumbled into dust. O Jerusalem that art above, let me behold thy beauty, and delight my self only in thy Splendours.

### Lesson CCXXXIII.

*Matt.* 24. 3.  
*Mar.* 13. 3.  
*Luk.* 21. 7.

**A**ND as he sat upon the Mount of Olives, over against the Temple, the Disciples came unto him privately, and Peter, and James, and John, and Andrew asked him, saying, Master, tell us when shall these things be? And what sign will there be when these things shall come to pass? And what shall be the sign of thy coming, and of the end of the World? Then Jesus

Jefus answered, and said unto them, Take heed that no Man deceive you; for many shall come in my Name, saying, I am Christ, (and the time draweth near) and shall deceive many. Go ye not, therefore, after them. But when ye shall hear of Wars, and (a) rumours of Wars, see that ye be not (b) troubled: For all these things must (c) first come to pass; but the end is not yet. Then said he unto them, Nation shall rise against Nation, and Kingdom against Kingdom; and great Earthquakes shall be in divers Places: And Famines, and (d) Pestilences, and fearful Sight, and great Signs shall there be from Heaven. These are the beginning of sorrows. But take heed to your selves, for before all these, they shall lay their hands on you, and persecute you, delivering you up to the Synagogues and Councils, and into Prisons: And ye shall be brought before Rulers and Kings for my name's sake, (e) for a Testimony against them.

## Meditation CCXXXIII.

**W**H Y do we trouble our selves with things a far off, that concern not our care? why puzzle we our thoughts with mere curiosities, that no ways conduce to our improvement? Go not after these, my Soul, but look to thy self, and thy duty. Have we not business enough, to provide for the coming of our Lord, but we must lose our time in enquiring when

(a) *Luk.* Commotions. (b) *Luk.* Terrified. (c) *Mar.* Must needs be. (d) *Mar.* Troubles. (e) *Luk.* And it shall turn to you for a testimony.

he will come? Have we not certainty enough in the solid arguments of Faith? but we long to hearken after new revelations. Go not after these, my Soul, but look to thy self and thy duty.

## Lesson CCXXXIV.

*Mat. 24. 9.  
Mar. 13. 10.  
Luk. 21. 14.*

**S**ettle it therefore in your hearts, when they shall lead you and deliver you up, not to meditate before what ye shall answer; but whatsoever shall be given you in that hour, that speak ye, for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay or resist; for it is not ye that I speak, but the Holy Ghost. Now the Brother shall betray the Brother to death, and the Father the Son; and Children shall rise up against their Parents, and shall cause them to be put to death. And ye shall be betrayed both by Parents, and Brethren, and Kinsfolks, and Friends; and some of you shall they cause to be put to death: And ye shall be hated of all (a) Men for my Name's sake: but their shall not a hair of your head perish. Then shall many be offended, and shall betray one another; and shall hate one another; and many false prophets shall rise, and shall deceive many. And because Iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. In your patience possess ye your Souls. And this

(a) *Mat. Nations,*

Gospel of the Kingdom shall be Preached in all the World for a witness unto all Nations: and then shall the end come.

## Meditation CCXXXIV.

**T**AKE courage then, my Soul, If God be with us, no matter who is against us: They may unjustly oppress us: they may unnaturally betray us; they may universally hate us; but not a hair of our head shall perish. In our combats we are sure to be assisted, and in our Victories crowned. If we have patience, we shall possess our Souls; if we persevere to the end, we shall be eternally saved. God is with us, no matter who is against us.

## Lesson CCXXXV.

**W**HEN ye therefore shall see Jerusalem Matt. 24. 15.  
Mar. 13. 14  
Luk. 17. 31.  
and 21. 20. compassed with Armies, then know that the desolation thereof is nigh. And when ye shall see the abomination of desolation, spoken of by Daniel the Prophet, standing where it ought not, in the Holy place, (and whoso readeth let him understand) then let them which are in Judea, flee into the Mountains; and let them who are in the midst of it, depart out; and let not them who are in the Countries enter thereinto. In that day he who shall be upon the House top, and his stuff in the House, let him not go down into the house, neither enter therein, to take any thing out of his house: And he that is in the Field, let him likewise not turn back again to take



up his garment. Remember Lots wife. For these are the days of vengeance: That all things that are written may be fulfilled. But wo to them that are with Child, and to them that give suck in those days. And pray that your flight be not in the winter, neither on the Sabbath day. For in those days shall be great (a) Tribulation, such as was not from the beginning of the Creation which God created unto this time, no, nor ever shall be; for there shall be great distress in the Land, and wrath upon this People. And they shall fall by the edge of the sword, and shall be led away Captive into all Nations: And Jerusalem shall be trodden down of the Gentiles, till the times of the Gentiles be fulfilled. And except the Lord had shortned those days, no Flesh could be saved: But for the Elects sake whom he hath chosen, (b) those days shall be shortned.

### Meditation CCXXXV.

**W**E too, O Lord, have sinned against thee, and long since deserved thy severest scourges: We have committed iniquity in thy sight, and cannot escape thy Justice, but by flying to thy Mercy. Deliver us, O Lord, from extream calamities here; Deliver us, from eternal vengeance hereafter. Look down with compassion on the works of thine own hands, and gently chastise us with the rod of thy

---

(a) *Mar.* Affliction (b) *Mar.* He hath shortned those days

discipline: But suffer not our weakness to be oppressed with too heavy afflictions, nor our patience tempted above our strength. We confess, O Lord, that we have sinned; O let us find Mercy in the day of Trial.

## Lesson CCXXXVI.

**T**HEN if any shall say unto you, Lo here is Christ, or lo he is there; believe him not. *Matt. 24. 23*  
 For false Christs, and false Prophets shall rise, and *Mar. 13. 21*  
 shall shew great signs and wonders; insomuch, that *Luk. 21. 25*  
 (if it were possible) they shall deceive the very Elect. But take ye heed, behold I have foretold you all things. Wherefore if they shall say unto you, Behold he is in the desert; go not forth: Behold he is in the secret Chambers, believe it not. For as the Lightning cometh out of the East, and shineth even to the West: So shall also the coming of the Son of Man be. And there shall be signs in the Sun, and in the Moon, and in the Stars, and upon the Earth distress of Nations, with perplexity; the Sea and the Waves roaring; Mens Hearts failing them for fear, and for looking after those things that are coming on the Earth.

## Meditation CCXXXVI.

**H**OW natural is it for People in distress to listen to any that pretend to be their deliverer, and to sell their Souls for their bodily safety. Thou, O Lord, only art the Christ, and we know, and own no deliverer but thee. Let them call upon us to cry to this Saint, or that Angel; to

run to shrines in the Wildernesse, or to Reliques in the Cloysters, O preserve thy Elect, of whatever communion they are, from trusting in those delusions. For thou only, O Lord, art the Christ. Thou only canst save us from the terrors of thy Judgments here, and of thy Fathers Wrath hereafter.

## Lesson CCXXXVII.

Matt. 24. 29.

Mar. 13. 24.

Luk. 22. 26.

**I**mmmediately after the Tribulation of those days, the Sun shall be darkened, and the Moon shall not give her Light, and the Stars shall fall from Heaven, and the powers that are in heaven shall be shaken. And then shall appear the sign of the Son of Man in heaven; and then shall the Tribes of the Earth mourn. And they shall see the Son of Man coming in the Clouds of Heaven with Power and great glory. And then shall he send his Angels with a great sound of a Trumpet, and they shall gather together his Elect from the four Winds, and (a) from one end of the heavens to the other. And when these things begin to come to pass, then look up, and lift your heads; for your Redemption draweth nigh. And he spake to them a Parable, Behold the Fig-tree, when its Branches are yet tender and putteth forth leaves, and all Trees when they now shoot forth, ye see and know of your selves that Summer is nigh at hand: So likewise ye, when ye shall see all these things come to pass, know ye that the Kingdom of God is near, even at the door. Verily, I say unto you, This gene-

---

(a) Mar. From the uttermost part of the Earth to the uttermost part of heaven.

ration shall not pass away till all these things be fulfilled. Heaven and Earth shall pass away, but my words shall not pass away. But of that Day and hour knoweth no Man, no not the Angels who are in Heaven, neither the Son ; but the Father only.

### Meditation CCXXXVII.

**O** Miserable end of a sinful generation !  
O lively type of the last and great day. A day of terror and amazing wonders ! how can we think on thee without trembling at thy prospect ? Why do we tremble, without providing against our fears ? None but the guilty are afraid of the Judge. Lift up your heads you that love the coming of our Lord ; for your Redemption draws nigh : Look up you happy Souls, who have faithfully cultivated your selves ; for your Harvest is at hand ; and the destruction of the Wicked is the beginning of your Joy.

### Another.

**I**N such an evil snare are the Sons of Men taken when they wrap themselves up in carnal security, and either think not of the evil day, or put it far from them. Ever let this sentence sound in my Ears, God will assuredly come to Judgment. O happy then those Souls, whom God will know by the mark which he himself has set on them, and snatch them from the fate of those with whom outwardly they seem to be altogether



together in the same circumstances. Let this comfort and support them, He knows those that are his, and how to save them in a day of wrath.

### Lesson CCXXXVIII.

*Mar. 13. 33.  
Luk. 21. 34.*

**T**AKE ye heed, Watch and Pray; for ye know not when the time is. And take heed to your selves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this Life; and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole Earth. Watch ye therefore, and Pray always: that ye may be accounted worthy to escape all these things that shall come to pass; and to stand before the Son of Man. For the Son of Man is as a Man taking a far Journey; who left his house, and gave Authority to his servants, and to every Man his work, and commanded the Porter to Watch. Watch ye therefore (for ye know not when the Master of the house cometh, at Even, or at Midnight, or at the Cock crowing, or in the Morning) lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch.

### Meditation CCXXXVIII.

**D**eliver us, O Lord, from slumbering in a life of carelessness and indevotion; deliver us from sleeping in a course of wickedness and impenitence: Deliver us by thy speedy grace, lest the snare come upon us unawares. For We know not when our Master

Master will come. Let us watch in our Youth, and watch in the day of our Strength; let us watch in the time of our declining Years, and watch in our decrepit Age: always let us Watch, always let us Pray; Heaven's a reward worth all our labour.

## Lesson CCXXXIX.

**T**HEN shall the Kindgdom of Heaven be Matt. 25. v. liken'd unto Ten Virgins, which took their 1. to 14. Lamps, and went forth to meet the Bridegroom. And five of them were wise, and five were foolish. They that were foolish took their Lamps, and took no Oil with them. But the wise took Oil in their Vessels with their Lamps. While the Bridegroom tarried they all slumbered and slept. And at Midnight there was a cry made, Behold, the Bridegroom cometh, go ye out to meet him. Then all those Virgins arose, and trimmed their Lamps. And the foolish said to the wise, Give us of your Oil, for our Lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: But go ye rather to them that sell, and buy for yourselves. And while they went to buy, the Bridegroom came, and they that were ready, went in with him to the Marriage, and the door was shut. Afterward came also the other Virgins, saying, Lord, Lord, open to us. But he answered and said, Verily, I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour, wherein the Son of Man cometh.

Medi-

## Meditation CCXXXIX.

**H**OW often, O my Soul, do we slumber in short surprizing follies! how often fall into a dead sleep of Sin! Awake, and quickly look into thy self; and stand prepared against the coming of thy Lord: For we know neither the day nor the hour. Inure us, O Lord, betimes to break off our affections to this World, and place them on thee and thy Joys above; lest when thou callest, we be found not apt on the sudden either to forsake what we so long have loved, or to love what we have so long neglected.

## Lesson CCXL.

*Matt. 25. v.  
31. to 41.*

**W**HEN the Son of Man shall come in his glory, and all the holy Angels with him, then shall he sit upon the Throne of his glory. And before him shall be gathered all Nations; and he shall separate them one from another, as a Shepherd divideth the sheep from the goats. And he shall set the sheep on his right hand, and the goats on the left. Then shall the King say unto them on his right hand, Come ye Blessed of my Father, inherit the Kingdom prepared for you from the foundation of the World. For I was an hungred, and ye gave me Meat; I was thirsty, and ye gave me Drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in Prison, and ye came unto me. Then shall the Righteous answer him, saying, Lord, When

When saw we thee an hungred, and fed thee? Or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? Or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer, and say unto them, Verily, I say unto you, in as much as ye have done it unto one of the least of these my Brethren, ye have done it unto me.

### Meditation CCXL.

**O** Bright and Glorious scene! the [Son of God in Majesty, and all his Angels round about him, and all the Nations of the Earth before him; but, O how happy they who find themselves on his right hand! they have shewed Mercy to others, and now their Redeemer has Mercy for them. How will their hearts be ravished, when the Judge so indEARINGLY shall proclaim to all the World their virtues! how will they leap for Joy, when the King of Heaven shall so sweetly invite them to live and reign with him for ever. Come ye Blessed of my Father, possess the Kingdom prepared for you from the beginning of the World.

### Lesson CCXLI.

**T**HEN shall he say also unto them on the left hand, Depart from me ye Cursed into everlasting Fire, prepared for the Devil and his Angels. For I was an hungred, and ye gave me no Meat: I was thirsty, and ye gave me no Drink: I was a stranger, and ye took me not in:

*Matt. 25. v.  
41, to the end.*



in : Naked, and ye clothed me not : Sick and in Prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or a thirst, or a stranger, or naked, or sick, or in Prison, and did not minister unto thee? Then shall he answer them, saying, Verily, I say unto you, In as much as ye did it not to one of the least of these, ye did it not to me. And these shall go into everlasting Punishment: But the Righteous into life Eternal.

*Luk. 21.v. 37,  
and 38.*

And in the day time he was teaching in the Temple, and at night he went out, and abode in the Mount that is called the Mount of Olives. And all the People came early in the Morning to him in the Temple, for to hear him.

### Meditation CCXLI.

**L**ORD, how the scene is altered : That which was Joy and Glory to the Just, is nothing but terror and amazement to the wicked : They shewed no Mercy to others, and now their Judge has none for them. How will their Faces be covered with confusion, when their base ingratitude shall be publisht to all the World ! how will their hearts be struck through with horror when that dreadful voice shall come thundering in their Ears ! Depart from me ye cursed into everlasting Fire, prepared for the Devil and his Angels.

## Lesson CCXLII.

**N**OW the Feast of Unleavened Bread drew nigh, which is called the Passover : And when Jesus had finished all these sayings, he said to his Disciples, ye know that after two days is the Feast of the Passover ; and the Son of Man is betrayed to be Crucified. Then assembled together the Chief Priests, and the Scribes, and the Elders of the People unto the Palace of the High Priest, who was called Caiphas, and consulted that they might take Jesus by subtilty, and put him to death, For they feared the People ; but they said, not on the Feast day, lest there be an uproar among the People. Then entred Satan into Judas, surnamed Iscariot, being of the number of the Twelve : And he went his way, and communed with the Chief Priests and Captains, how he might betray him unto them. And he said unto them what will ye give me, and I will deliver him unto you ? And when they heard it they were glad, and covenanted with him (a) *For thirty pieces of Silver* ; and he promised ; And from that time he sought opportunity how he might conveniently betray him unto them in the absence of the Multitude.

Matt. 26. 1.

Mar. 14. 1.

Luk. 22. 1.

Matt. v. 15.

Mar. v. 11.

## Meditation CCXLII.

**S**TILL the malicious Jews consult against their Lord ; still the perfidious Judas goes on in his cursed Intent, and now he boldly talks, and basely demands a price,

---

(a) *Mar. Luk. To give him Money.*

and abominably concludes to betray his Master. O stay my Soul at the first step downwards, else every pace will increase thy speed, till thou comest to the bottom. They fear the People, but not the Sin: They wait for opportunity, but suspend not their malice: All they study is to be wicked wisely, and undo themselves safely. O stay my Soul at the first step in Sin, for thou knowest not where the second will lead thee.

## Lesson CCXLIII.

Matt. 26. 17.

Mar. 14. 12.

Luk. 22. 7.

**N**OW the first day of the feast of unleavened Bread, when the Passover must be killed, the Disciples came to Jesus, saying unto him, where wilt thou that we go and prepare for thee to Eat the Passover? And he sent two of them, Peter and John; and said to them, (a) Go into the City; and behold when ye are entred, there shall meet you a Man bearing a Pitcher of water; follow him into the House where he entreth in: And say ye to the good Man of the House, The Master saith unto thee, my time is at hand, I will keep the Passover at thy house; Where is the Guest Chamber where I shall Eat the Passover with my Disciples? And he will shew you a large upper Room furnished and prepared: There make ready for us. And his Disciples went and came unto the City, and found as he had said unto them; and they made ready the Passover. Now when (b) *Even* was come,

---

(a) *Lu.* Go and prepare us the Passover, that we may Eat.  
*Mat.* Go into the City to such a Man and say. (b) *Luk.* Hour.

Jesus came and sat down, and the Twelve Apostles with him. And he said unto them, with desire I have desired to Eat this Passover with you before I suffer. For I say unto you, I will not any more Eat thereof, until it be fulfilled in the Kingdom of God. And he took the Cup and gave thanks, and said, Take this, and divide it among your selves; for I say unto you, I will not drink of the Fruit of the Vine, until the Kingdom of God shall come.

## Meditation CCXLIII.

**O** Happy Host, to whose House the Son of God invites himself! Happy the Soul which can present to him a large upper Room furnished and prepared in the choicest of his faculties, his love. He will come in unto thee, and will sup with thee, and make thee sit down with him. If Purity and Innocence adorn our lives, and freedom from worldly affections make room in our hearts to receive so great a guest, he will vouchsafe to come unto us, with the freedom of a Friend, and treat us with the tenderness of a lover.

## II.

**L**ORD when thou shalt vouchsafe this unspeakable favour to my Soul, to make thy self my guest, send thy forerunners before thee, a lively Faith and fervent Charity, that they may prepare me for thy self. Then come, O gracious Master with  
Y all



all thy Holy attendants, and Celebrate thy Passover in my Soul, which is the Symbol of thy Fathers wrath passing over me at the great day, and of my passage out of this miserable World to Heaven.

## III.

**A**ND why, O Blessed Saviour of the World, wert thou so earnestly desirous to eat thy Passover? Was it that thy Piety might once more satisfy it self in this World with this highest act of Religious worship? Was it that thou mightest fortify thy self with this holy Antidote against thy approaching sufferings? Was it that thou mightest part with those whom thou wert pleased to love, in this highest exercise of Divine Love? Or lastly, was it that thou mightest put an end to this Type, and institute thy own holy supper in its place, and enjoy at once in thy comprehensive Prospect, all those holy ardors which this Blessed institution would excite in the hearts of thy servants to the Worlds end? O make us partake of this thy Joy, by making us partake of thy love of Holiness.

Lesson

## Lesson CCXLIV.

**N**O W before the Feast of the Passover, when <sup>Joh. 13. v. 1,</sup> Jesus knew that his hour was come, that <sup>to 16.</sup> he should depart out of this World unto the Father, having loved his own, which were in the World, he loved them unto the end. And Supper being ended, the Devil having now put into the heart of Judas Iscariot, Simons Son, to betray him,) Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God, He riseth from supper, and laid aside his Garments, and took a Towel and girded himself: after that he poureth water into a bason, and began to wash the Disciples feet, and to wipe them with the Towel wherewith he was girded. Then cometh he to Simon Peter; and Peter saith unto him, Lord, dost thou wash my Feet? Jesus answered and said unto him, what I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, thou shalt never wash my Feet. Jesus answered him, if I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands, and my head. Jesus saith unto him, He that is washed, needeth not, save to wash his feet, but is clean every whit: And ye are clean, but not all. For he knew who should betray him; therefore said he, ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, know ye what I have done to you? Ye call me Master, and Lord: and ye say well, for so I am. If I then your Lord and Master have washed your feet, ye also ought

ought to wash one anothers feet. For I have given you an example, that ye should do as I have done to you.

### Meditation CCXLIV.

**D**OWN then, proud heart, down to the meanest office of Charity for thy Neighbour : Down, and on thy Knees even wash his feet; if that will make him clean. See how thy Lord and Master gives thee example; see how thy God and Redeemer stoops full as low to his slaves. Thou hast stoopt yet lower, O merciful Jesu! thou hast humbled thy self to the Cross, and washt us from our Sins in thy own Blood. O wash me from those stains which I daily contract by conversing in the World, that I may be clean every whit. It is not for Dust and Ashes to compliment its God. The true lowliness before thee, is to humble our selves to the necessities of our Brother; as thou hast humbled thy self to ours.

### Lesson CCXLV.

*Matt.* 26. 26. **A**ND as they were eating Jesus took Bread  
*Mar.* 14. 22. and (a) *Blessed* it, and brake it, and gave  
*Luk.* 22. 19. it to his Disciples, and said, Take, eat, this is  
*1 Cor.* 11. 24. my Body which is (b) *given* for you: This do

---

(a) *Luk.* & *Cor.* Gave thanks, (b) *1 Cor.* Broken.

in remembrance of me. Likewise also he took the Cup after supper and gave thanks, and gave it to them, saying, Drink ye all of it; for (c) *this is my Blood of the New-Testament*, which is shed for you, and for many, for the remission of Sins: This do ye, as oft as ye drink it, in remembrance of me. (And they all drank of it.) But I say unto you, I will not drink henceforth of this Fruit of the Vine until that day when I drink it new with you (d) *in the Kingdom of God.*

## Meditation CCXLV.

**T**HIS, O my Soul, is the Passover thy Lord so earnestly desired to Eat before his suffering: This is the Lamb that was slain from the beginning, and is evidently set forth as slain to the end of the World. O dear memorial of our Saviours Love to us! O powerful attractive of ours to him! No more will he now entertain us with legal shadows, but really feed us with the sacrifice of himself; yet still in Mystery that our Souls may long for that eternal Feast, when we shall know what he gives us, and see as we are seen. O dear memorial of our Saviours Love! may it be the Attractive of our eternal love to him.

---

(c) *Luk. i Cor.* This Cup is the New-Testament in my Blood. (d) *Mat.* My Fathers Kingdom.



## II.

**O** Blessed institution! which for so many Ages hath been the Salt of Religion, and in all Ages will be so. Which hath preserved Faith from putrifying, and Piety from degenerating to formality. Which hath kept up a Spirit of Holiness in the Church, and of love in the hearts of believers. O Infinite wisdom and boundless Goodness! to what should we have degenerated if thy care had not provided this Blessed preservative for thy Servants? How would the Enemy have broken into thy fold? How would he have made havock in thy flock? O that we may have Grace to value this Blessed institution of thy Wisdom; and keep up in our Souls the highest veneration for these tremendous Mysteries of thy love; who hast so graciously interwoven thy death with our life, and the memorial of thy sufferings with our purest Joys.

## III.

**I** Will not drink again till the Kingdom of God shall come, this is the last time I will drink of the fruit of the vine before the Kingdom of God shall come. Blessed Lord, how chearfully dost thou speak of this; The thoughts of the Kingdom

dom of God being set up on Earth, by thy Resurrection, and the delight that this prospect gave thy Soul, so much thirsting after Holiness, and the Salvation of Men took up and transported thy mind, and made thee forget the Nails and the Scourge, and all the sorrows thou wert soon to pass through; and to speak so unconcernedly of the last time of thy drinking upon Earth, and so rejoicingly of the consequents of it, as of feasting with them upon new-wine: The Fruit of Holiness in thy sanctified Disciples which should shortly so much abound.

## Lesson CCXLVI.

**V**erily, Verily, I say unto you, The servant Matt. 26. 21.  
is not greater than his Lord, neither he Mar. 14. 19.  
that is sent greater than he that sent him. If Luk. 22. 21.  
ye know these things, happy are ye if you do Joh. 13. 16.  
them. I speak not of you all; I know whom  
I have chosen: But that the Scripture may be  
fulfilled, He that eateth Bread with me, hath  
lift up his heel against me. Now I tell you be-  
fore it come, that when it is come to pass ye  
may believe that I am He. Verily, Verily, I  
say unto you, he that receiveth whomsoever I  
send, receiveth me: and he that receiveth me,  
receiveth him that sent me. When Jesus had  
thus said, he was troubled in Spirit; and testi-  
fied and said, Verily, Verily, I say unto you,  
(a) *that one of you, who eateth with me, shall betray  
me.* Then the Disciples looked one on another,

---

(a) *Luk.* The hand of him that betrayeth me is with me on the Table.

doubting of whom he spake: And they were exceeding sorrowful, and began every one of them to say unto him, one by one, Lord is it I? And another said, is it I? And he answered and said unto them, (b) it is one of the Twelve that dippeth his hand with me in the dish; The Son of Man indeed goeth (c) as it is written of him, but wo unto that Man by whom the Son of Man is betrayed: it had been good for that Man if he had never been born. Then Judas (who betrayed him) answered and said, Master, is it I? He said unto him, thou hast said.

### Meditation CCXLVI.

**A**ND is it possible at this very time, to plot the death of thy Master, when he was just a doing for thee and all the World the most strange endearing action that an infinite wisdom could devise? God can draw Good out of Evil; but wo to that Man by whom the Evil comes. Never, O my Lord, let me presume on my own strength; never let me despair of thy Grace: But with a prudent fear suspect my self, and with an humble confidence rely on thee; who dost not cast us off, till we have first cast away our selves.

---

(b) *Matt.* He that dippeth his hand with me in the dish, the same shall betray me. (c) *Luk.* As it was determined.

Lesson

## Lesson CCXLVII.

AND they began to enquire among themselves, which of them it was that should do this thing. Now, there was leaning on Jesus Bosom, one of his Disciples whom Jesus loved. Simon Peter therefore beckned to him, that he should ask who it should be of whom he spake. He then lying on Jesus Breast, saith unto him, Lord, who is it? Jesus answered, He it is to whom I shall give a Sop, when I have dipped it. And when he had dipped the Sop, he gave it to Judas Iscariot the Son of Simon. And after the Sop Satan entred into him. Then said Jesus unto him, That thou dost do quickly. Now no Man at the Table knew for what intent he spake this unto him, for some of them thought, because Judas had the Bag, that Jesus had said unto him, buy those things we have need of against the Feast: Or that he should give something to the poor. He then having received the Sop, went immediately out, and it was Night. Therefore when he was gone out, Jesus said, now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorifie him in himself, and shall straightway glorifie him. Luk. 22. 23.  
Joh. 13. v. 23.  
to 33.

## Meditation CCXLVII.

SO let the incorrigible Sinner depart, and be banished from the company of the Just: So let him go to his own dark place, that has made himself unworthy the light. Be thou for ever glorified by us, O Son of God! and may the eternal Father be for ever glorified in thee. This is thy glory, O holy Jesu! that the souls thou hast

re-



redcemed be brought to Salvation: This is thy Fathers Glory, that the Creatures he has made be improved to perfection.

### Lesson CCXLVIII.

*Luk. 22. v. 24.  
fo 33.*

**A**ND there was also a strife among them, which of them should be accounted greatest. And he said unto them, the Kings of the Gentiles exercise Lordship over them, and they that exercise Authority upon them are called Benefactors; But ye shall not be so. But he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am among you as he that serveth. Ye are they who have continued with me in my Temptations: And I appoint unto you a Kingdom, as my Father hath appointed unto me; that ye may eat and drink at my Table in my Kingdom, and sit on Thrones, Judging the Twelve Tribes of Israel. And the Lord said, Simon, Simon, Behold Satan hath desired to have (a) you that he may sift you as Wheat: But I have prayed for thee, that thy Faith fail not; and when thou art converted, strengthen thy Brethren.

### Meditation CCXLVIII.

**T**HUS while we live we are never safe; and therefore while we live we should never be secure: If we aspire to honour,

---

(a) Satan hath desired to have you all. But I have prayed for thee (I do not say I have prayed for the rest) do thou for the rest, what I have done for thee: Pray for them, and strengthen them.

we

we know 'tis vain; if we affect Authority, we know 'tis troublesome. O may the holy ambition of being high in Heaven, extinguish all esteem of these low things here. By the Mercy of our God we have so far advanced: By the Grace of our God, we have so long persevered; let us not now for some foolish Passion forfeit our Throne in the Kingdom of Glory.

Strengthen, O Lord, our Faith, that it never fail, encrease our Charity, that it always grow: And when we are sifted, let us feel the effects of thy Prayer for us, that we may come out the purer to thee, and more zealous to strengthen and comfort our Brethren as thou hast strengthened and comforted us.

### Lesson CCXLIX.

**L**ET not your hearts be troubled: Ye believe in God, believe also in me. In my <sup>Joh. 14. v. 1.</sup> Fathers House are many Mansions; if it were not so I would have told you: I go to prepare Place for you. And if I go and prepare a place for you, I will come again, and receive you unto my self, that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way? Jesus saith unto him, I am the way, and the truth, and the Life: No Man cometh unto the Father but by me. If ye had known me, ye should have known the Father also: And from henceforth ye know him, and have seen him.

Medi-

## Meditation CCXLIX.

**T**HOU art, O Jesu, the way we must follow, if we will not miss our end; Thou art the Truth we must believe, if we intend not to be in Error: Thou art the life by which we must breath, if we mean not to fall into death. Thou art, in one short precious word, our God and all things. Thou art our faithful Counsellor, to advise us in our doubts: Thou art our wise Prophet, to assure us of our hopes. Thou art our loving Father, to provide us an inheritance. Thou art, in one short precious word, our God and all things.

## Lesson CCL.

*Joh. 14. v. 8,*  
*to 12.* **P**hilip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father; and how sayest thou then, shew us the Father? Believest thou that I am in the Father, and the Father in me; the words that I speak unto you, I speak not of my self, but the Father that dwelleth in me, he doth the works. Believe me that I am in the Father, and the Father in me; or else believe me for the very works sake. Verily, Verily, I say unto you, He that believeth on me, the works that I do, shall he do also; and greater works than these shall he do, because I go unto my Father.

Medita-

Meditation CCL.

**L**ORD, I will believe thee for thy own words sake; thou art truth it self, and canst not deceive me; I believe that thou art the Son of God, the King of Israel. O let those signs appear in me, which follow those that believe. In thy Name let me cast out Devils from my own heart: In thy Name let me mortifie all my corrupt affections and Lusts; and in thy Name let me Triumph over the Devil, the World, and the Flesh: And the works of Holiness which thou didst, O let me do also.

Lesson CCLI.

**A**ND whatsoever ye shall ask in my Name, <sup>Joh. 14. v.13,</sup> that will I do, that the Father may <sup>vs 21.</sup> be glorified in the Son. If ye shall ask any thing in my Name, I will do it. If ye love me, keep my Commandments. And I will pray the Father and he shall give you another Comforter, that he may abide with you for ever. Even the Spirit of Truth, whom the World cannot receive, because it seeth him not, neither knoweth him: But ye know him, for he dwelleth with you and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the World seeth me no more: But ye see me: Because I live ye shall live also. At that day ye shall know, that I am in my Father, and you in me, and I in you. He that hath my commandments, and keepeth them, he it is that



that loveth me, and he that loveth me, shall be loved of my Father, and I will love him, and will manifest my self unto him.

### Meditation CCLI.

**M**Y God, I am lost unless beloved of thee: Which yet I dare not hope, unless I love thee: I must not say I love thee, unless I obey thee; And this I cannot do, unless thou enable me. O my adored Redeemer, infuse thy Spirit into my Soul; and govern all my Faculties with thy heavenly Grace, that by thy love of me, I may be made to love thee; and by my love of thee, I may obey thee.

### Lesson CCLII.

*Joh. 14. v. 22,  
to the end.*

**J**udas saith unto him, not Iscariot, Lord, Now is it that thou wilt manifest thy self unto us, and not unto the World? Jesus answered and said unto him, If a Man love me, he will keep my words: And my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings: And the word which you hear, is not mine, but the Fathers which sent me. These things have I spoken unto you, being yet present with you. But the comforter which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you. Peace I leave with you, my Peace I give unto you: Not as the World giveth, give I unto you. Let not your heart be trou-

troubled, neither let it be afraid. Ye have heard how I said unto you, I go my way, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: For my Father is greater than I. And now I have told you before it come to pass, that when it is come to pass ye might believe. Hereafter I will not talk much with you: For the Prince of this World cometh, and hath nothing in me. But that the World may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence. (a) And when they had sung an Hymn, they went out into the Mount of Olives.

### Meditation CCLII.

**N**EEDS must these Virtues nearly concern us, since our Lord so often repeats them: Still we must love, still we must obey; and the Father will come to us, and the Son will dwell with us, and the Holy Ghost will comfort us. We shall enjoy that Peace which the World cannot give: We shall enjoy that Peace which the World cannot take away. Rejoice, O my Soul, in the Glory of thy Lord, who reigns for ever at the Right Hand of his Father: Sing eternal Praises to the King of Heaven, who, where he is, will make his Servants be also.

---

(a) Matt. 26. 30. Mar. 14. 26.

## Lesson CCLIII.

Job. 13. 33.

**L**ittle Children, yet a little while, I am with you. Ye shall seek me and as I said unto the Jews, whither I go ye cannot come; so now, I say unto you. A new Commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my Disciples, if ye have love one to another.

## Meditation CCLIII.

**A**lready, O Lord, thou hadst given us thy precepts, to love thee; and now thou commandest us to love one another: and that not coldly, alas! as we love thee; but with a strong and cordial affection, as thou lovest us. By this shall all Men know ye are my Disciples, if ye love one another.

Lesson

## Lesson CCLIV.

**S**imon Peter said unto him, Lord, whither goest thou? Jesus answered him, whither I go, thou canst not follow me now: But thou shalt follow me afterwards. Peter said unto him, Lord, why cannot I follow thee now? Then saith Jesus unto them, All ye shall be offended because of me this Night: For it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad: But after I am risen again, I will go before you into Galilee. And Peter answering, said unto him, Though all Men shall be offended because of thee, yet will I never be offended; I will lay down my life for thy sake: I am ready to go with thee both into Prison and to death. Jesus answered him, wilt thou lay down thy life for my sake? Verily, Verily, I tell thee, Peter, that this Day, even in this Night, before the Cock crow twice, thou shalt thrice deny that thou knowest me. But he spake the more vehemently, Though I should die with thee, I will not deny thee in any wise. Likewise also said all the Disciples.

*Joh. 13. 36.  
Matt. 26. 31.  
Mar. 14. 30.  
Luk. 22. 33.*

## Meditation CCLIV.

**M**Y Soul enquire not curiously into the secrets of God, who freely has revealed to us all that concerns us: What we know not now, we shall know hereafter, when we are made like the Angels in heaven. Let us submit in all things to his Blessed will, and not grow impatient when we are told what displeases us: For

Z

the



the best among us want not their infirmities. Let us not presume in our own strength, since the strength we have is not in our own hands: Let us not think our selves better than others, since we know not what the Mercy of God may do with them, or his Justice with us.

Lesson CCLV.

*Luk. 22. v. 35.  
to 39.*

**A**ND he said unto them, when I sent you without Purse, and Scrip, and Shoes, lack'd ye any thing? And they said, nothing. Then said he unto them, But now he that hath a Purse let him take it, and likewise his Scrip: And he that hath no Sword, let him sell his Garment and buy one. For I say unto you, that this that is written, must yet be accomplished in me, And he was reckoned among the transgressors: For the things concerning me have an end. And they said, Lord, behold, here are two Swords. And he said, it is enough.

Meditation CCLV.

**W**HICH of us, O Lord, from our own experience may not learn to rely on thy Providence? Which of us from the variety of accidents, may not see he needs thy Assistance? Teach us, O Blessed Jesu! to obey thee, and we can want nothing: Take us to thy holy care and 'tis enough. 'Tis not our Purse can make us Rich, without thy Blessing; 'Tis not our Sword can defend

defend us, without thy Protection. So teach us to endeavour, as if we could do all things. So teach us to rely on thee, as if we could do nothing.

## Lesson CCLVI.

**I** Am the true Vine, and my Father is the Husbandman: Every Branch in me that beareth not fruit, he taketh away: And every Branch that beareth fruit he (a) *purgeth* it, that it may bring forth more fruit. (b) *Now ye are clean*, through the word which I have spoken unto you. Abide in me and I in you, as the Branch cannot bear fruit of it self, except it abide in the Vine: no more can ye, except ye abide in (d) *me*. I am the Vine, ye are the Branches: He that abideth in me, and I in him, the same bringeth forth much Fruit; for without me ye can do nothing. If a Man abide not in me he is cast forth as a Branch, and is withered; and Men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, Ye shall ask what ye will, and it shall be done unto you: Herein is my Father glorified, that ye bear much Fruit, so shall ye be my Disciples. As the Father hath loved me, so have I loved you: Continue ye in my Love. If ye keep my commandments, ye shall abide in my love: Even as I have kept my Fathers commandments, and abide in his Love. These things have I spoken unto you, that my Joy may remain in you, and that your Joy might be full.

---

(a) Will purge. (b) Ye are already purged. (c) My words, See v. 7. (d) My love v. 9.

## Meditation CCLVI.

**L**ORD, 'tis at first thy Grace that grafts us on thee; 'tis now thy Grace that preserves us in thee: The Branches bear the fruit; but thou must bear the Branches, and make them bear the fruit; for without thee we can do nothing. Thou sayest it is thy Fathers glory that we bring forth much fruit; O do thou glorifie thy Father: Thou sayest it is thy Joy that we hearken to thy voice; O may thy Joy be full.

## Lesson CCLVII.

*Joh. 15. v. 12.  
vs 18.*

**T**HIS is my Commandment, that ye love one another, as I have loved you. Greater love hath no Man than this, that a Man lay down his life for his Friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his Lord doth: But I have called you friends; for all things that I have heard of my Father, I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain: That whatsoever ye shall ask of the Father in my Name, he may give it you. These things I command you, that ye love one another.

Meditation

## Lesson CCLVII.

**A**ND can we, after these holy Lessons, revenge, and hate, and envy one another? Can we forget what our dearest Master so often inculcates and prints so deeply on us, as the Mark and Character of a Christian? By this shall all Men know ye are my Disciples if ye love one another. By this thy self, O gracious Lord, wilt know and own us at the last day. Thou wilt call us thy friends, if we have been friends to all the world; And own us for thy Disciples, if we have imitated thy love.

## Lesson CCLVIII.

**I**F the World hate you, ye know that it hated me before it hated you. If ye were of the World, the World would love his own: But because ye are not of the World, but I have chosen you out of the World, therefore the World hateth you. Remember the word that I said unto you, the servant is not greater than his Lord. If they have persecuted me, they will also persecute you: If they have kept my saying, they will keep yours also. But all these things will they do unto you for my Names sake, because they know not him that sent me. If I had not come, and spoken unto them, they had not had sin; but now they have no cloak for their sin. He that hateth me, hateth my Father also. If I had not done amongst them the works which none other Man did, they

*Joh. 15. v. 18,  
to 26.*



they had not had sin: But now have they both seen, and hated both me and my Father: But this cometh to pass, that the word might be fulfilled that is written in their Law, they hated me without a cause.

### Meditation CCLVIII.

**W**HY should we grudge that the world frowns on us: Did it smile on him that made it? Why should we wonder that the froward hate us: Did they love him that came to redeem them? The servant is not greater than his Lord; if they have crucified him, well may they persecute us; He gave them no Just cause to hate him: He gave them all cause to esteem him; The works that none ever did, he wrought even for his Enemies: What have we done for ours? and what have we suffered from them? That we should think to be exempt from our Master's Lot.

### Meditation CCLIX.

*John. 15.v.26.  
to Chap. 26.v.  
3.*

**B**UT when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the Synagogues: Yea, the time cometh that whosoever killeth you will think that he doth God service. And these things will they do unto you, because they have not known

known the Father, nor me. But these things have I told you, that when the time shall come ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

**Meditation CCLIX.**

**S**uffer not, O Lord, our passions so to Blind us, that we should think to do thee service by persecuting thy servants. That this should be done by others thou hast told us, that we might not be offended: But when the time comes, may remember thy words. O grant us truly to know the Father and thee, that we may know those who belong to thee by their resemblance of thee. And not vainly think to support thy Religion by violating the great Law of love.

**Lesson CCLX.**

**B**UT now I go my way to him that sent me, <sup>Joh. 16. v. 5.</sup> <sup>Jo. 15.</sup> and none of you asketh me, whither goest thou? But because I have said these things unto you, sorrow hath filled your Heart. Nevertheless, I tell you the Truth, it is expedient for you that I go away: For if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the World of Sin, and of Righteousness, and of Judgment: Of Sin, because they believe not on me. Of Righteousness, because I go to my Father and ye see me no more; Of Judgment, because the Prince

of this world is Judged. I have yet many things to say unto you, but you cannot bear them now. Howbeit, when He the Spirit of Truth is come, he will guide you into all Truth: For he shall not speak of himself; but whatsoever he shall hear, that shall he speak: And he will shew you things to come. He shall glorifie me, for he shall receive of mine, and shall shew it unto you.

### Meditation CCLX.

**L**ORD, were our Eyes open to see clearly the reasons of thy Providences towards us, or would we humbly ask thee to instruct our Souls, we should often find reason to rejoyce where we now suffer our hearts to be overwhelmed with sorrow. For all thou dost is expedient for us. If we mourn, 'tis too much our own faults; since the same Providence, if well considered, would afford us truer matter of Joy. O let us look up to thee in all thy dispensations, and humbly enquire of thee the tendency of them; Can we want encouragement to do so, when thou hast so kindly called upon thy sorrowful Disciples, none of you asketh me, whither goest thou?

## Lesson CCLXI.

**A** Little while and ye shall not see me: And again, a little while, and ye shall see me, because I go to the Father. Then said some of his Disciples among themselves, what is this that he saith unto us, a little while, and ye shall not see me; and again, a little while, and ye shall see me, and because I go to the Father? They said therefore, What is this that he saith, A little while? We cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among your selves of that I said, a little while, and ye shall not see me: And again, a little while, and ye shall see me? Verily, Verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: And ye shall be sorrowful, but your sorrow shall be turned into Joy. A woman when she is in travail, hath sorrow, because her hour is come: But as soon as she is delivered of the Child, she remembreth no more the anguish, for Joy that a Man is born into the world. And ye now therefore have sorrow: But I will see you again, and your heart shall rejoice, and your Joy no Man taketh from you. And in that day ye shall ask me nothing: Verily, Verily, I say unto you, whatsoever ye shall ask the Father in my Name, he will give it you. Hitherto have ye asked nothing in my Name. Ask, and ye shall receive, that your Joy may be full.

John. 16. v. 16.  
to 25.

Meditation



## Meditation CCLXI.

**C**AN we be yet unwilling to Pray, when our Lord is ready to hear? He sees and notes the first motions of our Hearts, and grants sometimes our Prayers, when we are but going to make them. But, O the happy day, when we shall ask no more! because our Joy will be full, and we shall have nothing to ask. Here is the place of Tears, this is the time of Sorrow: Yet even here we want not this hope, that our mourning shall be turned into Joy, and that the day will come when thou wilt fill us so full that we shall have nothing more to ask.

## Lesson CCLXII.

*Joh. 16.v. 25,  
to the end*

**T**H E S E things have I spoken unto you in Proverbs: the time cometh, when I shall no more speak unto you in Proverbs, but I shall shew you plainly of the Father: At that day ye shall ask in my Name: And I say not unto you, that I will pray the Father for you: For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world. Again, I leave the world, and go to the Father. His Disciples said unto him, Lo, now speakest thou plainly and speakest no Proverb. Now are we sure that thou knowest all things, and needest not that any Man should ask thee: By this we believe that thou camest forth from God. Jesus answered them, do ye now believe? Behold the hour cometh,

cometh, yea, is now come, that ye shall be scattered, every Man to his own, and shall leave me alone: And yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have Peace. In the World ye shall have tribulation: But be of good cheer, I have overcome the World.

## Meditation CCLXII.

**M**Y Soul! are we then thus inconstant? Do we now heartily repent, and after a while miscarry again? Do we firmly resolve to amend, and yet forget sometimes our good purposes! Bewail thy infirmities, renew thy intentions, and be of good comfort; our Lord has overcome the world. He overcame it with his own strong arm; and left thee Rules, and Grace, and Sacraments to help thee: that, if thou canst not have Peace with thy Enemies, thou mayest at least have victory over them.

## Lesson CCLXIII.

**T**H E S E words spake Jesus; and lift up his Eyes to heaven, and said, Father, the hour is come: glorifie thy Son, that thy Son also may glorifie thee. As thou hast given him Power over all Flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. I have glorified thee on Earth: I have finished the work which thou gavest me to do. And now O Father, glorifie thou me with thine own self, with

*Joh. 17. v. 1. to 11.*

with the glory which I had with thee before the World was. I have manifested thy Name unto the Men which thou gavest me out of the World: Thine they were, and thou gavest them me; And they have kept thy word. Now they have known that all things whatsoever thou hast given me, are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I Pray for them: I Pray not for the World, but for them which thou hast given me, for they are thine, and all mine are thine, and thine are mine, and I am glorified in them.

### Meditation CCLXIII.

**H**appy they to whom when their hour approaches, our Lord shall say, well done my faithful servants, you have glorified me on Earth, you have finished the work I gave you to do: Come, and be glorified with me in Heaven, with the glory I prepared for you before the World began. My Father gave me to you, and I am yours. My Father gave you to me, and you are mine: You have received my words, and kept them, and I have been glorified by you on Earth; Come, and be glorified with me in Heaven.

## Lesson CCLXIV.

**A**ND now I am no more in the World, but *Job. 17. v. 11.*  
 these are in the world, and I come to thee, *to 20.*  
 holy Father, keep through thine own Name, those  
 whom thou hast given me, that they may be one as  
 we are. While I was with them in the world, I kept  
 them in thy Name: Those that thou gavest me  
 I have kept, and none of them is lost, but the  
 Son of perdition: That the Scripture might  
 be fulfilled. And now come I to thee, and these  
 things I speak in the World, that they might have  
 my Joy fulfilled in themselves. I have given  
 them thy word; and the World hath hated  
 them, because they are not of the world, even  
 as I am not of the World. I Pray not that  
 thou shouldest take them out of the world,  
 but that thou shouldest keep them from the Evil.  
 They are not of the world, even as I am not  
 of the world, sanctifie them through thy truth,  
 thy word is truth: As thou hast sent me into the  
 world, even so have I also sent them into the world.  
 And for their sakes I sanctifie my self, that they  
 also might be sanctified through the Truth.

## Meditation CCLXIV.

**L**ORD thou hast called us out of the  
 World to follow thee: we are not of  
 it, as thou wert not of it. Being now ex-  
 alted at the right hand of the Father, O make  
 good thy own Prayer for us, and keep us  
 from the Evil of the World, while thou con-  
 tinuest us in it. Let not the Evil one be able  
 to pluck out of thine hand, any that are  
 thine, and who serve thee with an upright  
 heart;



heart; but while thou sendest us into the World, support and preserve us that we may not be of it, as thou wert not of it. Thou hast prayed for us, and thy prayer cannot but prevail.

### Lesson CCLXV.

*Job. 17. v. 20.  
to the end.*

**N**either Pray I for these alone, but for them also which shall believe on me through their word: That they all may be one, as thou Father art in me, and I in thee; that they also may be one in us: That the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them: That they may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me: For thou lovedst me before the foundation of the world. O Righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy Name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

### Meditation CCLXV.

**S**OUL, mind well the words thou readest, and see thy Saviours love: So long ago before thou wert born he provided thy Portion, that we may be with him, and behold

hold his Glory. O bless our Lord all you faithful Souls; bless his eternal, and universal Charity: His love began before the world, and will continue to its end; and in the end make us happy for ever.

Blessed are they that beheld thy face in the Flesh; Blessed are they that behold thy face in the Spirit. Even to those that knew thee in the Flesh; the time came that they were to know thee so no more; but were to live with us in the Faith of this thy Prayer, which provided in common for them and us.

## Lesson CCLXVI.

**W**HEN Jesus had spoken these words; he Matt. 26. 36.  
 went forth with his Disciples over the Mar. 14. 32.  
 Brook Cedron, as he was wont, to the Mount Luk. 22. 39.  
 of Olives. And they came to a place which was Joh. 18. 1.  
 named Gethsemane, where was a Garden; into  
 the which he entered and his Disciples. (And  
 Judas also, who betrayed him, knew the place;  
 for Jesus oftentimes resorted thither with his  
 Disciples.) And he saith to them, sit ye here,  
 while I go and pray yonder. Pray that ye en-  
 ter not into Temptation. And he took with  
 him Peter, and the two Sons of Zebedee, James  
 and John; and began to be *(a)* sore amazed,  
 and to be very heavy. Then saith he unto them,  
 My soul is exceeding sorrowful even unto death:  
 Tarry ye here, and watch with me.

---

*(a)* Matt. Sorrowful.

## Meditation CCLXVI.

**A**ND now prepare thy self, my Soul, to see the strangest and the truest Tragedy that ever drew Tears from sad Eyes. Behold thy dearest Lord entring the fatal Garden; Follow him thither, and never leave him till thou seest him ascend into his Glory. Watch and Pray, lest you enter into Temptation: This is the beginning of sorrow.

## Lesson CCLXVII.

*Matt.* 26. 39.  
*Mar.* 14. 45.  
*Luk.* 22. 41.

**A**ND he went a little farther, and was withdrawn from them about a stones cast, and (a) kneeled down and Prayed, saying, Father if thou be willing, remove this Cup from me: Nevertheless, not my will, but thine be done.

(a) *Luke* mentions but once Praying; and the Angel and Agony and Bloody sweat are mentioned by him alone, which probably belong to the third praying. And note, that while he was intent on his Disciples watching with him; and of some help and comfort from them in his extream distress (as it may seem) he was not heard either the first or second time; but as soon as he quitted all dependance on them, and would not awaken them the second time when he found them asleep, he went back indeed with redoubled discomfort, and fell into his dreadful Agony; but then was heard in that which he feared, and had an Angel to comfort him instead of his Disciples. Not finding any relief by his Prayer from his overwhelming sorrow and distress the first and second time, he returned to his Disciples whom he had quitted to go to Prayer, as it should seem to get some kind of relief by speaking to them. But though he went with this intent the second time also, yet bethinking, and mastering himself in it, he found success immediately after,

And

And there appeared an Angel unto him from Heaven, strengthening him, and he fell on his face on the ground, and being in an Agony Prayed more earnestly and said, (a) *O my Father*, if it be possible, let this (b) *Cup* pass from me; all things are possible unto thee, Take away this Cup from me; nevertheless not what I will, but what thou wilt. And his sweat was as it were great drops of Blood falling down to the ground.

Meditation CCLXVII.

**B**Ehold a sad and sudden change! Our Lord withdrawn by an inward violence from his friends, who now are too heavy to Pity him: Our Lord laid prostrate on his face, and earnestly praying to his Father to remove this Cup from him, yet submitting to drink it even to the Dregs. This is indeed the beginning of my Saviours sorrow; but O how sharply it begins! 'Tis true an Angel comforts him from Heaven; but it only serves to raise his conflict into an Agony, and heat his ardent Prayer into a Sweat of Blood.

---

(a) *Mar. Abba Father.* (b) *Mar. Hour.*



## Lesson CCLXVIII.

Matt. 26. 40.

Mar. 14. 37.

Luk. 22. 45.

**A**ND when he arose up from Prayer and was come to his Disciples, he found them sleeping for sorrow; and said unto them, Why sleep ye? Rise, and Pray, lest you enter into Temptation. And he saith unto Peter, Simon, sleepest thou? What *(a)* could ye not Watch with me one hour! Watch and Pray, that ye enter not into Temptation. The Spirit indeed is *(b)* willing, but the Flesh is weak.

## Meditation CCLXVIII.

**J**UST so, my dearest Lord, we serve thee still: We cannot Watch one Hour, but our Eyes grow heavy: We cannot say a few short Prayers, but our heads will ake. Lord, as thy Charity sought an excuse for them, O may thy Mercy find a Pardon for us. Leave not our drowsie nature to it self, for then immediately we fall asleep: But visit us with thy Heavenly Grace, and quicken us with thy Blessed Spirit, and keep us waking with thy constant Presence. Still let us Watch, still let us Pray, for we know not how near Temptation and Trouble are at the door.

---

*(a)* Mar. Couldst thou. *(b)* Mar. Ready.

## Lesson CCLXIX.

**A**N D again he went away the second time, *Matt. 26. 42.*  
 and Prayed, and spake the same words; *Mar. 14. 39.*  
 O my Father! if this Cup may not pass away *Luk. 22. 39.*  
 from me, except I drink it, thy will be done.  
 And he came and found them asleep again; (for  
 their Eyes were heavy :) Neither wist they what  
 to answer him. And he left them and went a-  
 way again, and prayed the third time, saying  
 the same words. Then cometh he to his Disci-  
 ples the third time, and saith unto them, sleep  
 on now and take your rest, 'tis enough, the hour  
 is (a) come: Behold the Son of Man is be-  
 trayed into the hands of Sinners; Rise up, let  
 us go: Lo he, that betrayeth me is at hand.

## Meditation CCLXIX.

**O** Glorious pattern of perfect resignati-  
 on! thrice the beloved Son implores  
 the compassion of his Father, and thrice he  
 is denied, yet still he humbly Prays, still con-  
 stantly renews this free submission, Thy will  
 be done. O generous Charity! if to redeem  
 poor Man this Cup must be drunk; how  
 deep; how bitter, how deadly soever, at any  
 rate it shall be undertaken: Nothing can dis-  
 courage thy obedience; nothing can deter  
 thy love.

---

(a) *Matt. At Hand;*

## Lesson CCLXX.

*Matt.* 26. 47.*Mar.* 14. 43.*Luk.* 22. 47.*Joh.* 18. 3.

**A**ND immediately while he yet spake, behold Judas, one of the Twelve, having received a band of Men and Officers from the Chief Priests and (a) *Pharisees* cometh thither, and with him a great Multitude with Lanterns, and Torches, and (b) *Weapons*. And he that betrayed him had given them a token, saying, whomsoever I shall kiss, that same is he; (c) *Take him and lead him away safely*. And he went before them: And as soon as he was come, he goeth straightway to Jesus and said (d) *Hail Master*; and kissed him. And Jesus said to him, (e) *Friend*, Wherefore art thou come? Betrayest thou the Son of Man with a kiss?

## Meditation CCLXX.

**W**onder, O my Soul, and hate the base Hypocrisie of this cursed wretch: And when thy lips draw nigh thy Lord, never let thy heart be far off. Betray the Son of God with a kiss! Wonder, O my Soul, and love the incomparable meekness of thy dear Redeemer; and when some fair pretence tempts thee to offend him, remember the horrid fact thou hast so often detested; and say to the deceitful suggestion, shall I betray my Lord with a kiss!

---

(a) *Mar.* And the Scribes and the Elders. *Matt.* Elders of the People. (b) *Matt.* *Mar.* Swords and Staves. (c) *Matt.* Hold him fast. (d) *Mar.* Master, Master. (e) *Luk.* Judas.

## Lesson LCCXXI.

**J**esus therefore knowing all things that should come upon him, went forth, and said unto them, whom seek ye? They answered him Jesus of Nazareth. Jesus saith unto them, I am he: And Judas also, who betrayed him, stood with them. As soon then as he had said unto them, I am he; they went backward, and fell to the ground. Then asked he them again, whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he: If therefore ye seek me, let these go their way. That the saying might be fulfilled which he spake, Of them which thou gavest me have I lost none. (a) Then came they and laid their hands on Jesus and took him.

*Joh. 18 4.  
to v. 10.*

## Meditation CCLXXI.

**S**O resolute and fearless is true love; and such, O Blessed Jesu! was thine to us: Thou knewest the danger; and yet wouldst freely meet it; thou knewest for what they sought thee, and yet camest forth to be found. All the care thou takest, is to provide for us; all the conditions thou requirest, is, that we should be safe. Lord, if thou meetest thine Enemies, Go not from thy servants; if thou easily wert found when they sought thee to Crucifie thee, O hide not thy self when we come to adore thee.

(a) *Matt. 26. 30. Mar. 14. 46.*



## Lesson CCLXXII.

Matt. 26, 50.

Mar. 14, 47.

Luk. 22, 49.

Joh. 18, 10.

**W**HEN they who were about him saw what would follow, they said unto him, Lord, shall we smite with the Sword? And behold one of them that were with Jesus, Simon Peter, *(a)* stretched out his hand, and drew his sword, and smote a servant of the High Priest, and cut off his right Ear; The servants name was Malchus. And Jesus answered, and said, suffer ye thus far: And he touched his Ear, and healed him. Then said Jesus unto Peter, put up again thy sword into its *(b)* place: for all they that take the sword shall perish with the sword. The Cup which my Father has given me, shall I not drink it? Thinkest thou that I cannot now Pray to my Father, and he shall presently give me more than twelve Legions of Angels? But how then shall the Scriptures be fulfilled that thus it must be.

## Meditation CCLXXII.

**N**O, mighty Lord, thou needest not our weak Aid to bring about thy ends. He that with a word of his Mouth could beat them back, and throw them flat on the ground; can he not as easily keep them down that they never rise again. But then, how should the Scriptures be fulfilled? How should poor mankind be saved? only one thing can conquer the Almighty, his own invin-

*(a)* Joh. Having a Sword, drew it.*(b)* Joh. Sheath.  
cible

cible goodness, and that was it which gave him Captive into the hands of his Enemies: Else all the Powers both of Heaven and Earth are at his command, who is able to crush every Sinner into dust. But then, how should the Scripture be fulfilled? How should poor mankind be saved?

## Lesson CCLXXIII.

**I**N that same hour Jesus said to the Multitudes, <sup>Matt. 26. 55.</sup> to the Chief Priests, and Captains of the Temple, <sup>Mar. 14. 48.</sup> and the Elders which were come to him; <sup>Luk. 22. 52.</sup> are ye come out as against a Thief, with Swords and Staves to take me? I sat daily with you teaching in the Temple, and (a) ye laid no hold on me: But this is your hour, and the power of darkness. (b) But all this was done that the Scriptures of the Prophets might be fulfilled. Then all the Disciples forsook him and fled. And there followed him a certain Young man having a linen cloth cast about his naked Body; and the young men laid hold on him: And he left the linen cloth, and fled from them naked

## Meditation CCLXXIII.

**T**HUS was the King of Glory dishonoured in the shameful condition of a Malefactor: With Swords, and Staves, they seize upon him, with shouts and tumults they hurry him away. But, O! this com-

---

(a) *Luk.* Ye stretched forth no hand against me. (b) *Mar.* But the Scripture must be fulfilled.

forts all, the Power of darkness shall last but an hour. Every circumstance is sad and dismal; the horror of the Night, and the noise of the Multitude, the dreadful menaces of armed Soldiers, and which wounds, yet deeper, his compassionate heart, when the shepherd is smitten, the sheep will be scattered. But this comforts all, the power of darkness shall last but an hour.

## Lesson CCLXXIV.

Matt. 26. 34.

Mar. 14. 53.

Luk. 22. 54.

Job. 18. 12.

**T**HEN the Band, and the Captain, and Officers of the Jews took Jesus and bound him. And led him away to Annas first (for he was Father in Law to Caiaphas who was the High Priest that same year.) Now Caiaphas was he who gave Counsel to the Jews, that it was expedient that one Man should die for the People. (a) Annas sent him bound unto Caiaphas the High Priest. And they brought him into the High Priest's House, to Caiaphas the High Priest, and with him were assembled all the Chief Priests, and Scribes, and Elders. But Simon Peter followed Jesus a far off, into the High Priests Palace; and so did another Disciple. That Disciple was known unto the High Priest, and went in with Jesus into the Palace of the High Priest: But Peter stood at the door without. Then went out that other Disciple, who was known unto the High Priest, and spake unto her that kept the door, and brought in Peter: And when they

---

(a) Job. 18. 24.

had

had kindled a fire of Coals in the midst of the Hall (for it was cold) and were sat down together, Peter (c) *sat down* with the servants, and warmed himself at the fire; to see the end.

## Meditation CCLXXIV.

SEE how the insolent lead away their King, and the Lord of Heaven and Earth is bound as a slave: See how the politick Great ones flock together, to consult against their own and the Worlds Redeemer. It was indeed expedient one should die for the People; or else all Nations of the Earth had Perish'd. But where, O my Soul, shall we seek this one that can save us? Not among Men, for they are Sinners; not among Angels; for they are Creatures; the All-wise Goodness will chuse the best. His only Son must be the Sacrifice.

## Lesson CCLXXV.

THE High Priest then asked Jesus of his Disciples, and of his Doctrine. Jesus answered him, I (a) *spake* openly to the World, I ever taught in the Synagogue and in the Temple, whither the Jews always resort, and in secret have I said nothing. Why asketh thou me? Ask them who heard me, what I have said to them: Behold (b) *they* know what I said. And when he had thus (c) *spoken*, one of the Offi-

*Joh. 18. 19.*

(c) *Joh. Stood.* (a) *ἰλάμσα.* (b) *These, ἑσος. viz. these who stand by.* (c) *εἰπὼν.*



cers who stood by, struck Jesus with the Palm of his hand, saying, answerest thou the High Priest so? Jesus answered him, if I have (d) *spoken* evil, bear witness of the evil; but if well, why smitest thou me?

### Meditation CCLXXV.

**S**UCH are sometimes the preposterous proceedings of the World; where the Criminal sits on the Bench, and the Judge stands at the Barr: Where all we say shall be misinterpreted, and a petty Officer affront the worthyest Person. Lord, if thy pleasure be we should share in thy sufferings, let thy Grace enable us to imitate thy pati-

(d) The same word which is used before for his teaching *viz. ἰδύσασα*, and not the same which is used for his speaking to the High Priest. So that the sense apparently is, why askest thou me of what I have taught; behold these who stand by have heard me, and are at hand, and more proper to be askt; probably singling out one or more with his Eye who he knew had been his hearer. This was no provoking, or disrespectful answer, such as St. Paul begs pardon for. But one of the Persons who we have supposed to be singled out by our Saviours Eye, being nettled, struck our Saviour by way of condemning his Doctrine; as if he had said, I have heard you indeed, and think your Doctrine deserves the blow I give you. Do ye think to put off the High Priest so, by appealing to us, and not answering his question? Jesus replies to this charge of his Doctrine, (and not to any charge of disrespectfulness to the high Priest, to which the words *bear witness* cannot well be accommodated) If what I have taught has been ill, bring it in evidence to the Court against me. But if it has not been ill, and that therefore you refuse to bring it in evidence against me, why smitest thou me as if I had taught ill?

ence

ence. What could be said more fit to convince their perverseness? What more effective to clear thy innocence? Yet would not this be acquitted, nor that acknowledged.

## Lesson CCLXXVI.

**N**OW Peter sat (a) without in the Palace: Matt. 26. 69.  
Mar. 14. 66.  
Luk. 22. 56.  
Joh. 18. 24. And one of the Maids of the High Priest came unto him, and beheld him as he sat by the Fire warming himself, and earnestly looked upon him, and said, (b) *Thou also wast with Jesus of \*Galilee*; Art not thou also one of his Disciples? But he denied (c) *is* before them all, saying I am not. Woman, I know him not; I know not, neither understand I what thou sayest. And he went out into the Porch, and the Cock crew. (d) *And when he was in the Porch, another Maid saw him, and said unto them that were (e) there, this is one of them*. This fellow was also with Jesus of Nazareth. And again he denied with an Oath, I do not know the Man. And a little after, about the space of one hour, another confidently affirmed, saying, of a Truth this fellow also was with him. And those that stood by, said to Peter Thou art a Galilean, and thy speech agreeth thereto. One of the servants of the High Priest, (being his Kinsman whose Ear Peter cut off) saith, did not I see thee in the Garden with him? Peter then denied again, and began to curse and to swear, saying (f) *I know not this Man* of whom ye speak. And immediately while he

(a) *Mar.* Beneath. (b) *Luk.* This Man was also with him. \**Mar.* Nazareth. (c) *Luk.* Him. (d) *Luk.* And after a little while, another saw him, and said, thou art also of them, and Peter said, man I am not. (e) *Mar.* Stood by. (f) *Luk.* Man I know not what thou sayest.

Yet spake the second time, the Cock crew.  
And the Lord turned, and looked upon Peter.  
And Peter remembred the word of the Lord,  
how he had said unto him, before the Cock crow  
twice thou shalt deny me thrice; (g) *and he went  
out and wept bitterly.*

## Meditation CCLXXVI.

**L**ORD, what is Man if left to himself!  
He who thou calledst a Rock is shaken  
into Dust; and that by a breath of  
Wind; He whom thou madest the Represent-  
ative of thy Church, loses all his courage,  
and that by the challenge of a Maid. No-  
thing, O Lord, are we in our selves, but all  
things in thee. Lord, what is Man when  
assisted by thee! He that was shaken in  
pieces is restored to a Rock again; being  
lookt into repentance by thy awakening  
glance. He that so timerously denied his  
Master, is by thy Grace made the forwardest  
of those that confess him.

## Lesson CCLXXVII.

Matt. 26. 59.

Mar. 14. 55.

Luk. 23. 66.

**A**ND as soon as it was day, the Elders of the  
People, and the Chief Priests, and the Scribes  
came together and led him into their Coun-

(g) *Mar. And when he thought thereon he wept.*

ch. And the Chief Priests and Elders, and all the Council sought false witness against Jesus to put him to death; but found none: Yea though many false witnesses came, yet found they none; for many bare false witness against him: but their witness agreed not together. (a) *At the last came two false witnesses and said,* This fellow said, I am able to destroy the Temple of God, and to build it again in three days: We heard him say, I will destroy this Temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the High Priest arose, and stood up in the midst, and asked Jesus saying, Answerest thou nothing? What is it that these witness against thee? But Jesus held his peace, and answered nothing.

## Meditation CCLXXVII.

**T**HU S didst thou argue, dearest Lord, to defend thy innocence, and prevent their Sin; but when their malice grew peremptory and incorrigible, thou left'st them to themselves, and answeredst nothing. O make us learn of thee this excellent Lesson, The time to speak, and the time to hold our peace. Thou never complainedst of the perjured Witnesses, nor exclaimedst against the spite and envy of the Judges; but having said enough to clear the Truth, wisely resignedst thy self to Providence, and said'st no more.

---

(a) *Mar.* Then there arose certain and Bare false witness against him, saying.



## Lesson CCLXXVIII.

Matt. 26. 63.

Luk. 22. 67.

Mar. 14. 61.

**A**gain the High Priest asked him, and said unto him, Art thou the Christ the Son of the Blessed? I adjure thee by the living God, that thou tell us, whether thou be the Christ the Son of God. And Jesus said, *(a)* *I am*: Nevertheless, if I tell you, you will not believe; and if I also ask you, you will not answer me, nor let me go. Hereafter shall ye see the Son of Man sitting on the right hand of *(b)* *power*, and coming in the Clouds of Heaven. Then the High Priest rent his Cloaths, saying, he hath spoken Blasphemy: What further need have we of witnesses? Behold now ye have heard his Blasphemy: What think ye? They *(c)* *answered and said, he is guilty of death*. Then did they spit in his Face: And the Men that held him mocked him, and smote him, and when they had *(d)* *Blindfolded him*, they *(e)* *struck him on the Face*, and the servants did strike him with the Palms of their Hands, saying, Prophecy unto us, thou Christ, who is he that smote thee? And many other things *(f)* Blasphemously spake they against him.

## Meditation CCLXXVIII.

**O** Admirable meekness! in the midst of all these intolerable provocations, not one impatient word; but his thoughts still fixed on his future hope. Hereafter you

---

*(a)* *Mat.* Thou hast said. *Luk.* Ye say that I am. *(b)* *Luk.* The Power of God. *(c)* *Mar.* They all condemned him to be. *(d)* *Mar.* Covered his Face. *(e)* *Mat. Mar.* Buffeted him. *(f)* Railingly, Revilingly; So Engliſhed in *Mat.* 27. 39. *Mar.* 15. 29.

shall see the Son of God sitting at the right hand of his Father, and coming in the Clouds of Heaven. Lord, when our Enemies cavil with us, and whate're we say or do, still vex and condemn us; do thou sustain our patience, and speak aloud this comfort in our hearts, Hereafter you shall, &c.

## Lesson CCLXXIX.

**A**ND the Chief Priests held a consultation with the Elders and Scribes, and the whole Council against Jesus to put him to death. And when they had bound him, the whole Multitude of them arose, and led him away from Caiaphas unto the Hall of Judgment, and delivered him to Pontius Pilate the Governour. And it was early: And they themselves went not into the the Judgment Hall, lest they should be defiled; but that they might Eat the Passover. Then Judas, who had betrayed him, when he saw that he was condemned, repented himself; and brought again the thirty pieces of Silver to the Chief Priests, and Elders, saying, I have sinned in that I have betrayed the innocent Blood. And they said, what is that to us? See thou to that. And he cast down the pieces of silver in the Temple, and departed, and went and hanged himself.

(c) And falling headlong he burst asunder in the midst, and all his Bowels gushed out. And the Chief Priests took the Silver pieces, and said, it is not lawful to put them into the Treasury,

*Matt. 27. 1.  
Mar. 15. 1  
Luk. 22. 66.  
Joh. 18. 28.*

(c) *Act. 1. 18.*

because

because it is the price of Blood. And they took counsel, and bought with them the Potters field, to bury strangers in : Wherefore that Field was called (b) *Aceldama*, that is to say, the field of Blood, unto this Day. Then was fulfilled that which was spoken by Jeremy the Prophet, saying, And they took the Thirty pieces of Silver, the price of him that was valued ; whom they of the Children of Israel did value ; and gave them for the Potters field ; as the Lord appointed me.

### Meditation CCLXXIX.

**H**OW eager Men are sometimes to undo themselves ! early in the Morning they rise, and immediately they meet, and busily consult with one another : And all to destroy an excellent Person, who only reprov'd their abuses, and taught them true perfections. Now, but too late, the treacherous Judas feels the sting of a tormenting conscience : now, but too late, he sees the importance of that Truth which his Master so often had taught him ; What will it profit a Man to gain the whole world, and loose his own Soul ? Impiety perhaps may seem to prosper for a while, but is sure to end in misery at the last.

---

(b) *Acts* 1. 19.

## Lesson CCLXXX.

**P**ilate then went out unto them, and said, <sup>Joh. 18. 29</sup>  
 what accusation bring you against this Man? <sup>Luk. 23. 2.</sup>  
 They answered, and said unto him, If he were not <sup>Matt. 27. 11</sup>  
 a Malefactor, we should not have delivered him <sup>Mor. 15. 2</sup>  
 up unto thee. Then said Pilate unto them, Take  
 ye him, and Judge him according to your Law.  
 The Jews therefore said unto him, It is not law-  
 ful for us to put any Man to death; That the  
 saying of Jesus might be fulfilled, which he spake,  
 signifying what death he should die. And they  
 began to accuse him, saying, we found this fellow  
 perverting the Nation, and forbidding to give  
 Tribute to Cesar; saying, that he himself is  
 Christ, a King. Then Pilate entred into the  
 Judgment Hall again, and called Jesus: And Je-  
 sus stood before the Governour; and the Go-  
 vernour asked him, saying, Art thou the King  
 of the Jews? Jesus answered him, <sup>(a)</sup> sayest thou  
 this thing of thy self, or did others tell it thee of  
 me? Pilate answered, Am I a Jew, thine own  
 Nation, and the Chief Priests have delivered  
 thee unto me: What hast thou done? Jesus  
 answered, my Kingdom is not of this World:  
 If my Kingdom were of this world, then would  
 my servants fight that I should not be delivered  
 to the Jews; but now is my Kingdom not from  
 hence.

*Matt. Mar. Luk. Thou sayest it,*

**B b**

**Meditation**



## Meditation CCLXXX.

**A** Gain, behold, the Rabble bind thy Lord, and shamefully hurry him up and down the Streets: Again the ungrateful Jews maliciously traduce him with perverting the Nation to the prejudice of Cesar. But he with these few mild words, both fully answers them, and comforts himself, my Kingdom is not of this World. True, glorious Jesu! Thy Kingdom is above; and mayest thou reign for ever at the right hand of thy Father: Let them go on a while to afflict the Just, let them conspire to accuse the Innocent; thy comfort is still theirs; they suffer among Men, but they shall reign with thee.

## Lesson CCLXXXI.

Matt. 27. 12.

Mar. 15. 31.

Luk. 23. 4.

Joh. 18. 37.

**P**ilate therefore said unto him, Art thou a King then? Jesus answered, Thou sayest that I am a King: To this end was I Born, and for this cause came I into the World, that I should bear witness unto the Truth. Every one that is of the Truth heareth my Voice. Pilate saith unto him, What is Truth? And when he had said this, he went out again unto the Jews, and saith to the Chief Priests, and to the People, I find no fault at all in this Man. And they were the more fierce, and accused him of many things; and when he was accused of the Chief Priests and Elders, He answered nothing. And Pilate said unto

unto him, hearest thou not how many things they witness against thee? Answerest thou nothing? But Jesus yet answered him to never a word: insomuch that the Governour marvelled greatly.

## Meditation CCLXXXI.

**A**ND all the World may Justly admire, O thou King of sufferings! at this meek and silent patience: They spitefully charge thee, they falsly depose against thee, they clamorously multiply accusations upon thee; and thou answerest not a word. But for this cause thou camest into the world, with thy Blood to bear witness to the Truth. Thou with thy infinite Wisdom couldst easily have out-reasoned them; Thou with thy Almighty Power couldst instantly have confounded them. But how then should thy Blood have been witness to the Truth?

## Lesson CCLXXXII.

**A**ND they were the more fierce, saying, he stir-<sup>Luk. 23. 5.</sup> eth up the People, teaching throughout all Jury, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the Man were a Galilean: And as soon as he knew that he belonged unto Herods Jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad: For he was desirous to see him of a long season, because he had heard many things of him, and he hoped to have seen some Miracle done by him. Then he questioned with

him in many words ; but he answered him nothing. And the Chief Priests and Scribes stood and vehemently accused him. And Herod with his Men of War set him at nought ; and Mocked him, and arrayed him in a gorgeous Robe, and sent him again to Pilate. And the same day Pilate and Herod were made Friends together, for before they were at enmity between themselves.

### Meditation CCLXXXII.

**S**O does thy Wisdom, Lord, disappoint the curious : And so they bear themselves when disappointed : They seek not to see thee to save their Souls, but to gratifie their curiosity ; and if their humour be crossed, grow Proud and insolent. O Glorious Jesu ! whose clear and perfect vision is our only felicity ! make thou our whole lives here to be nothing else, but a long and earnest desire to see thee ; that when we see thee, our Joy may be full. Many and great things we have heard of thy Love, and many miracles of thy glorious Kingdom, and unless we hope with comfort, we can never possess with Joy. O let our Souls indeed long to see thee, that when we see thee our Joy may be full.

Lesson

## Lesson CCLXXXIII.

**A**ND Pilate when he had called together the Chief Priests, and the Rulers, and the People, said unto them, ye have brought this Man unto me, as one that perverteth the people: And behold I having examined him before you, have found no fault in this Man, touching those things whereof ye accuse him, no, nor yet Herod; for I sent you to him; and lo, nothing worthy of death is done unto him. I will therefore chastise him and release him. Now at that Feast (a) the Governour was wont, to (and of necessity he must) release unto the People one prisoner, whomsoever they desired. And they had then a notable prisoner, called Barab-  
bas, who was a Robber, and for a certain sedition made in the City, and for Murder committed in the insurrection, was cast into Prison. And lay bound with them that had made insurrection with him. Therefore when they were gathered together, the Multitude crying aloud began to desire him to do as he had ever done unto them; but Pilate answered them, saying: Whom will you that I release unto you? Barab-  
bas or (b) Jesus who is called Christ? (For he knew that the Chief Priests had delivered him for envy.)

Matt. 27. 15.

16.

Mar. 15. 6. 8.

Luk. 23. 13.

Joh. 18. 39.

---

(a) Joh. Ye have a custom that I should release unto you one at the Passover. (b) Mar. The King of the Jews.



## Meditation CCLXXXIII.

**U**Nhappy Judge! he knew our Lord was innocent, yet feared to acquit him; he knew they delivered him for envy, yet had not courage to resist them. Set us not, O Lord, in places that expose us to Temptation, nor suffer us to be struck at where our weakness lies. He saw the Truth, and while 'twas safe, profess it; he argued heartily for our Saviours release, and contrived expedients to effect it; but when they threatned his interest, he consulted with humane Policy, and threw away his conscience to save his Estate. Lord, when thou shalt expose us to trial for the proof of our Faith, strengthen us in that part where thou knowest us to be weakest.

## Lesson CCLXXXIV.

Matt. 27. 19.  
Mar. 15. 17.  
Luk. 23. 18,  
20, 21.

**W**HEN he was set down on the Judgment seat, his wife sent unto him, saying, have thou nothing to do with that Just Man: For I have suffered many things this day in a dream, because of him. But the Chief Priests and Elders perswaded and moved the people, that they should ask Barabbas, and destroy Jesus. The Governour answered and said unto them, which of the two will ye that I release unto you? And they cried out all at once, saying, away with this Man, and release unto us Barabbas. Pilate therefore willing to release Jesus, answered and

and said again to them, what will ye then that I do unto (a) *him whom ye call the King of the Jews?* And they all cried out again, saying, Crucifie him, Crucifie him. Then Pilate said unto them the third time, Why? what evil hath he done? I have found no cause of death in him; I will therefore chastise him and let him go. And they cried out the more exceedingly, and were instant with loud voices, requiring that he might be Crucified.

### Meditation CCLXXXIV.

**O** Monstrous ingratitude! is this the People whose Diseases he had cured, whose Ignorances he had taught, whose Necessities he had supplied; and made every Mercy no less than a Miracle; yet now they cry out, Away with Jesus, and give us Barabbas? But our meek and humble Redeemer, who came to suffer for all, would have none punish'd for him. O strange inconstancy! is this the People who but five days since strewed Branches in his way, and spread garments under his Feet, and sung aloud, Hosanna to the Son of David? And nothing now, but Away with him, Crucifie him. O meek Redeemer of the World! it was this inconstancy and perverseness of humane nature which thou cam'st to cure; and thy method of doing it was to suffer under it.

---

(a) *Matt.* Jesus which is called Christ.

## Lesson CCLXXXV.

Matt. 27. 27.  
 Mar. 15. 16.  
 Joh. 19. 1.

**T**HEN Pilate therefore took Jesus, and scourged him: And the Soldiers of the Governour led him away into the common Hall called Pretorium, and gathered unto him the whole Band; And they stripped him, and put on him, a (a) Scarlet Robe; and when they had platted a Crown of Thorns, they put it (b) upon his head, and a Reed in his right hand. And began to salute him, saying, Hail King of the Jews: (c) and bowed the Knee before him, and mocked him: And they smote him with their hands, and they spit upon him, and took the Reed and smote him on the head; Pilate therefore went forth again, and saith unto them, behold I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the Crown of Thorns, and the purple Robe: And Pilate saith unto them, Behold the Man. When the Chief Priests therefore and Officers saw him, they cried out, saying, Crucifie him, Crucifie him. Pilate saith unto them, Take ye him and Crucifie him: For I find no fault in him. The Jews answered him, We have a Law, and by our Law he ought to die; because he made himself the Son of God.

(a) Joh. Mar. Purple. (b) Mar. About his head. They twisted a Crown of Thorns about his head. (c) Mar. And bowing their Knees Worshipped him.

## Meditation CCLXXXV.

**M**Y Soul, follow thy Redeemer and see (if thy tears can be allowed to give thee leave ~~him~~) how cruelly the Soldiers treat him, how inhumanly the Jews abuse him. And when thy little Crosses trouble thy little patience, remember thy Lord; think on thy Saviour. O, what a throng of Sorrows are crowded into these few Lines! Sorrows heaped up, and pressed down, and shaken together, and running over into the Bosom, into the very Soul of Jesus; And then think of thy own little Crosses and lesser patience.

## Lesson CCLXXXVI.

**W**HEN Pilate therefore heard that saying, Matt. 27. 24. he was the more afraid, and went again Mar. 15. into the Judgment hall, and saith unto Jesus, whence Joh. 19. 8. art thou? But Jesus gave him no answer. Then Luk. 23. 25 saith Pilate unto him, speakest thou not to me? Knowest thou not that I have Power to Crucifie thee, and have power to release thee? Jesus answered, thou couldst have no power at all against me, except it were given thee from above: Therefore he that delivered me unto thee hath the greater Sin. And from thenceforth Pilate sought to release him. But the Jews cried out, saying, If thou let this Man go, thou art not Cæsars Friend: Whosoever maketh himself a King speaketh against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the Judgment seat, in a place that



that is called the pavement, but in Hebrew, Gabbatha. And it was the preparation of the passover, and about the Sixth hour. And he saith unto the Jews, Behold your King: But they cried out, away with him, away with him; Crucifie him. Pilate saith unto them, shall I crucifie your King? The chief Priests answered, we have no King but Cesar. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water and washed his hands before the multitude, saying, I am innocent of the Blood of this Just person: See ye to it. Then answered all the people, and said, his Blood be on us, and on our Children: And the voices of them, and of the chief Priests prevailed; And so Pilate willing to content the people; gave sentence that it should be as they required. And he released unto them (a) him that for sedition and murder was cast into Prison, whom they had desired, but he delivered Jesus (b) to be Crucified.

---

(a) *Matt. Mar.* Barabbas. (b) *Luk.* to their will. *Matt Mar.* When he had scourged him. Scourging was necessary before Crucifixion. But Pilate having scourged our Saviour in order to release him, (*Joh.* 19. 1. *Luk.* 23. 22.) may be supposed to reckon that sufficient in order to his Crucifixion. and to this *St. Mat.* and *St. Mar.* may be supposed to refer. *Matt.* and *Mar.* also place our Saviours being mockt by the Soldiers, after his being delivered to be Crucified, but *St. Joh.* before it: But all three place his being mockt, after his being scourged. So that it is not necessary to suppose more than one Scourging; however it is not necessary to suppose the number of stripes confined to those enjoined by the Law, because he was not scourged by the Law of the Jews, but of the Romans; that they were more, may be concluded 1<sup>st</sup>. from the cruelty of the Executioners left at their liberty. 2<sup>d</sup>. from the instigation of the Devil, to provoke our Saviour to impatience. 3<sup>d</sup>. from the design of Pilate to move the Jews from our Saviours having received that punishment to consent to his release; which therefore he might order to have been more severe.

Meditati-

## Meditation CCLXXXVI.

SEE how a spiteful sense perverts the holiest words! what can be said more passionately devout, if said with true devotion, than this incomparable Prayer! His blood be on us, and on our children. 'Tis not enough to be good by halves, and fail when a fit of Temptation assaults us. 'Tis vain to think, O blessed Saviour, to wash our hands from any share in thy death, while we wilfully consent to crucifie thee Daily. O that we may wash our hearts in tears of true remorse, that they may be fit to be bathed in thy Blood. This and this only can truly cleanse us, and make us clean before thy Father.

## Lesson CCLXXXVII.

AND they took Jesus, and after that they had mocked him, they took off the purple Robe from him, and put his own Raiment on him, and led him away to crucifie him: And he bearing his cross, went forth. And as they came out they found a Man of Cyrene Simon by name, the Father of Alexander and Rufus, who passed by, coming out of the country. And they laid hold on him, and compelled him to bear the cross after Jesus. And there followed him a great company of People, and of Women which also bewailed and lamented him. But Jesus turning unto them, said, Daughters of Jerusalem weep not for me; but weep for your selves and for your children. For behold, the days are coming

Matt. 27. 31.

Mar. 15. 20.

Luk. 23. 26.

Joh. 19. 16.

coming in which they shall say, Blessed are the barren, and the Wombs that never bare, and the Paps which never gave suck. Then shall they begin to say to the Mountains, Fall on us ; and to the Hills, Cover us. For if they do these things in a green tree, what shall be done in the dry ? And there were also two other Malefactors led with him to be put to death.

### Meditation CCLXXXVII.

**B**Ehold a strange and sad procession, the Son of God bearing his cross, and fainting under it; and in the midst of a rude and insolent multitude, going to be crucified: Behold he goes in Meek and silent patience, not opening his Mouth for himself; still called on by the tears of his followers, he turns about to instruct their grief, Weep not for me ; but weep for your selves and for your children. Weep not for those whose afflictions are an exercise of their virtue, and a way that leads them to eternal Crowns : But weep for those whose Sufferings are a vengeance on their Sins, and a woful beginning of their never ending Miseries. Too late and in vain shall they weep for themselves, for whom the Son of God hath both wept and bled in vain.

## Lesson CCLXXXVIII.

AND they bring him unto the place of (a) *Golgortha*, which is being interpreted, the place of a Skull: and they gave him to drink (b) *Wine mingled with Myrrh*, and when he had tasted thereof, he would not drink. And it was the third hour. And they crucified him. And with him they crucifie two (c) *thieves*; the one on his right hand, and the other on his left, and Jesus in the midst. And the Scripture was fulfilled which saith, And he was numbered with the Transgressors.

Mat. 27. 33, 38

Mar. 15. 22.

Joh. 19. 17.

Luk. 23. 33.

## Meditation CCLXXXVIII.

LOOK down, my Soul! look down, and see thy dearest Lord spread naked on the Cross; and all his wounds, by their violent pulling of his cloaths, Bleeding and smarting afresh: See with how meek a patience he offers his hands and feet to be struck thorow with the rugged nails, and fastn'd to the Tree of Shame: See with what insolent shouts they rear up the cross into the Air, and then with what spitefulness they pitch it down into the Earth; while the tender and delicate Body of Jesus hangs on nothing but four great wounds. O crucified love! was ever grief like this? Was ever Love like thine? Thou wert numbered

(a) *Luk. Calvarie.* (b) *Mat. Vinegar mingled with gall.*  
 (c) *Luk. Malefactors. Joh. Two other.*

among



among Transgressors, that we might be numbered among Saints; Thy Wine was mingled with Myrrh and Gall, that we might drink of the pure streams which flow from the Throne of God: Thou wert made obedient to death, even the death of the cross, that we might be raised to life, even the life of thine own Eternal glory. O crucified love! was ever love like this? Was ever grief like thine?

## Lesson CCLXXXIX.

Matt. 27. 37.

Mar. 15. 26.

Luk. 23. 34, 39.

Joh. 19. 19.

**T**HEN said Jesus, Father forgive them, for they know not what they do. And Pilate wrote a title and put it on the cross; and they set up over his head the superscription of his accusation, and the writing was, **THIS IS JESUS OF NAZARETH, THE KING OF THE JEWS.** This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city: And it was written in Hebrew, and Greek, and Latin. Then said the chief Priests of the Jews to Pilate, write not the King of the Jews, but that he said, I am the King of the Jews. Pilate answered, what I have written, I have written.

Medita-

## Meditation CCLXXXIX.

**B**lessed for ever be the incomparable charity of Jesus! in the midst of all their violences, he pities their Blindness; in the midst of all his sufferings, he prays for his Persecutors, Father forgive them, for they know not what they do. O my adored Redeemer, how far below thy quality is the Title they givethee! Thou art the King of Heaven and Earth, and every Knee is bound to confess thee! and every Language to proclaim thy greatness. They will not allow thee so much as to be the King of the Jews; but we will humbly proclaim thee the King of Heaven and Earth.

## Lesson CCXC.

**T**HEN the Soldiers when they had crucified Jesus, (a) took his Garments; (and made four parts, to every Soldier a part, and also his Coat; Now the Coat was without Seam, Woven from the top throughout. They said therefore among themselves, Let us not rent it, but cast Lots for it, whose it shall be. (b) That the Scripture might be fulfilled which saith, They parted my Garments among them, and (c) upon my vesture did they cast Lots. These things therefore the Soldiers did: And sitting down they watched him there.

Matt. 27. 35.

Mar. 15. 24.

Joh. 19. 23.

(a) Mat. Mar. Parted his Garments casting Lots upon them what every Man should take. (b) Matt. That it might be fulfilled which was spoken by the Prophet. Joh. for ~~an~~ in both.

Medi-

## Meditation CCXC.

**W**O to the World because of Offences, and wo to them by whom the offences come: The Soldiers that crucified our Lord shall rise up in Judgment against the authors of Division, and condemn them: They forbore to divide his seamless Coat, and these have not spared to rend in pieces his Church. Remember, O Lord, thy ancient mercies; Remember the congregation which thou hast purchased and redeemed of Old. How is our Faith weakened by our many divisions, and our charity grown cold by the weakness of our Faith! How is our hope made faint by the indisposition of both, and Men spend their Zeal more in disputing than in living: Remember, O Lord, thy ancient Mercies; and let thy own Charity cement the Hearts of all that are thine.

## Lesson CCXCI.

Matt. 27. 39.

Mar. 15. 29.

Luk. 23. 35.

**A**ND they that passed by (a) reviled him, wagging their heads, and saying, Ah! thou that destroyest the Temple, and buildest it in three days; save thy self, if thou be Son of God, come down from the Cross. And the people stood behold-

---

(a) Mar. Railed on, ἰβλασφόρῳ in both,

ing, and derided him. Likewise also the Chief Priests, mocking him, with the Scribes, and Elders, said among themselves, He saved others, himself he cannot save: If he be the King of Israel, let him now come down from the Cross, and we will believe him, let him save himself, if he be Christ, the chosen of God; let Christ the King of Israel, descend now from the Cross, that we may see and believe. He trusted in God; let him deliver him now, if he will have him: For he said, I am the Son of God.

## Meditation CCXCI.

**P**LACE now thy self, my Soul! among the throng; and hear what they say, and see what they do, and imagine what they think: And when thou art amazed with wonder at their perverseness, and thy Saviour's patience, turn thine eye to his Cross; and all that their malice said in scorn of him, let thy pity repeat to his honour; Thou art, O Jesu! the chosen of God, and Son of the Eternal Father; Thou art the Christ whom the world expected, and by thy sufferings our Souls were to be redeemed. Thou could'st have easily come down from the Cross, and saved thy self; but how then should thy Love have triumphed? How should we have been saved?



## Lesson CCXCII.

Matt. 27. 44.

Mar. 15. 32.

Luk. 23. 36.

**A**ND the Soldiers also mocked him, coming to him, and offering him vinegar: And saying, If thou be the King of the Jews, save thyself. (a) And one of the Malefactors who were hanged with him, rail'd on him, and cast the same in his teeth, saying, If thou be Christ, save thyself and us: But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds, but this Man hath done nothing amiss. And he said unto Jesus, Lord remember me when thou comest into thy Kingdom. And Jesus said unto him, Verily I say unto thee, to day thou shalt be with me in Paradise.

## Meditation CCXCII.

**D**eliver us, O holy Jesu! from a wicked life, lest we be punished with an impenitent death: Deliver us from provoking thee on our Beds of Sicknes, lest thou turn away thy face and we die in our Sins. O Lord remember us now thou art in thy Kingdom. Remember us with thy Grace to enable us to live to thee. Remember us with thy Mercy when the hour of death approaches. O happy departing Soul which shall then hear

---

(a) *Matt. Mar.* And they (the Thieves also) who were crucified with him, reviled him,

that

that most gracious and comfortable word, To day thou shalt be with me in Paradise.

## Lesson CCXCIII.

**N**OW, there stood by the Cross of Jesus his Mother, and his Mothers Sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his Mother, and the Disciple standing by whom he loved; he saith to his Mother, Woman, Behold thy Son, then saith he to the Disciple, Behold thy Mother. And from that hour that Disciple took her to his own home. And it was about the sixth hour. And when the sixth hour was come, there was darkness (a) over the whole Land until the ninth hour: And the Sun was darkned. And (b) at the ninth hour, Jesus cried with a loud voice saying (c) *Eloi, Eloi, lama-sabachthani*. That is to say, my God, my God, why hast thou forsaken me? And some of them that stood there when they heard that, said, this man calleth for Elias.

Joh. 19. 25.

Mat. 27. 45.

Mar. 15. 33.

Luk. 23 44.

## Meditation CCXCIII.

**M**Y Soul, if ever thou shed'st a tear, if ever thou knewest a Sigh, prepare now thy tenderest affections to resent the utmost of sorrows: All this while the Clouds were but gathering; now the whole storm falls at once on the head of thy Blessed Saviour. My God, my God, why hast thou forsaken me? O doleful spectacle, able to melt a heart of Adamant! Behold the affli-

(a) *Luk.* Over all the earth. (b) *Mat.* About (c) *Mat.* Eli, Eli, lama,

cted Mother pierc'd through with the sword of Sorrow; Behold the beloved Disciple and the rest of the friends of Jesus weeping, and mourning, and languishing with grief; but above all, behold the blessed Jesus himself hanging on the Cross, and bleeding at his four great wounds, with all these in his eye: And crying out in the bitterness of his Soul, My God, My God, why hast thou forsaken me.

## Lesson CCXCIV.

Job. 19, 28, 29.

Matt. 27. 48.

Mar. 15. 36.

**A**fter this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a Vessel full of Vinegar, and straightway one of them ran and took a sponge, and filled it with Vinegar, and put it on a (a) Reed, and put it to his Mouth, and gave him to drink, (b) saying, Let alone, let us see whether Elias will come (c) to take him down: When Jesus therefore had received the Vinegar, he said, It is finished: and crying again with aloud voice, he said, Father! into thy hands I commend my Spirit: And having said thus, he bowed his head and (d) gave up the Ghost.

(a) Job. On Hyssop. (b) Mat. The rest said. (c) Mat. To save him. (d) Mat. Yielded up the spirit. *Mar. ἔβρισκεν. Luk. ἔβρισκεν. Joh. παρέδωκε τὸ πνεῦμα.*

Lesson

## Meditation CCXCIV.

**T**HUS died the Son of God; thus died the Saviour of the world: He died; and by his death has taken away the sting of ours, and by his Example taught us how to spend our last expiring breath; Into thy hands, O Lord, I commend my Spirit. Defend us, O thou glorious Conquerour of Sin and Death! Defend thy Servants in that dangerous passage: Let not any terror amaze us, nor temptation overthrow us; but let every one of thine die with hope in his heart, and these words on his Lips, Into thy hands, O Lord, I commend my Spirit.

## Lesson CCXCV.

**A**ND behold the vail of the Temple was rent *(a)* in the midst, from the top to the bottom, and the Earth did quake, and the Rocks rent, and the graves were opened: And many bodies of Saints which slept, arose, and came out of the Graves, after his Resurrection; and went into the holy City, and appeared unto many. Now when the *(b)* Centurion, who stood over against him, and they who were with him, watching Jesus, saw the earth-quake, and those things that were done, that he so cried out and gave up the ghost, they feared greatly, saying, *(c)* Truly this was the Son of God. And all the People

Matt. 27. 51.

Mar. 15. 38.

Luk. 23. 45, 47.

Mat. In twain. Mat. Mar. eis duo. Luk. µισον. *(b)* Lu. He glorified God, saying, *(c)* Lu. Certainly this was a righteous Man.



that came together at that sight, beholding the things which were done, smote their breasts and returned.

### Meditation CCXCV.

**S**PEAK thou, sweet Lord, aloud, and thunder in the Ears of my heart: break through my deafness, that I may hear thy voice, and fear thy Power, that I may repent me of my Sins, and confess thy Infinite Mercies. O glorious Jesu! if such prodigious signs attended thy death when thou camest to save us; what shall we expect at that dreadful day when thou comest to Judge us? Let not my Soul be duller than the Earth that trembled, nor harder than the Rocks that were rent asunder; Let not my Soul be sleepier than the Dead that rose from their Graves, nor more senseless than all thy Creatures. And then by being duly affected with thy terrors now, I shall prevent those unsupportable ones hereafter.

### Lesson CCXCVI.

*Matt.* 27. 55.  
*Mar.* 15. 40.  
*Luk.* 23. 49.  
*Joh.* 19. 31.

**A**ND all his acquaintance stood afar off beholding these things: Among whom was Mary Magdalene, and Mary the Mother of James *the less* and of (a) Joseph and Salome, and the Mother of Zebedees Children, who also when he was in Galilee, followed him and ministred un-

---

(a) *Mari.* And *Joses.*

to him : And many other Women who came up with him from Galilee to Jerusalem ministring unto him : The Jews therefore (because it was the preparation) that the Bodies should not remain upon the Cross on the Sabbath-Day (for that Sabbath Day was an high day) besought Pilate that their Legs might be broken, and that they might be taken away. Then came the Soldiers and brake the Legs of the first, and of the other who was Crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his Legs ; but one of the Soldiers with a Spear pierced his side; and forthwith came there out Blood and Water. And he that saw it bare record, and his record is true, And he knoweth that he saith true, that ye might believe. For these things were done that the Scripture should be fulfilled, A bone of him shall not be broken : And again another Scripture saith, They shall look on him whom they pierced,

*Meditation CCXCVI.*

**A**ND so do thou, my Soul, look on his pierced side, and nailed hands, and bleeding feet ; and look on his head crowned with thorns, and his Face disfigured with buffetings, and his whole body bruised, and torn, and pale, and dead. Look on him here with the Eyes of Faith and Love, that hereafter thou mayest see him on his Throne of Light and Glory. Look on him as thy Saviour from the greatest of dangers, everlasting death ; Look on him as thy Redeemer from the worst of slaveries, subjection to Sin ; Look on him as the Author of all

thy Good, Look on him as the end of all thy hope.

## Lesson CCXCVII.

*Matt. 27. 57.*

*Mar. 15. 42.*

*Luk. 23. 50.*

*Joh. 19. 38.*

**A**ND after this, when the Even was come, (because it was the preparation, that is, the day before the Sabbath) there came a rich Man of Arimathea a City of the Jews, named Joseph, an honourable Counseller, a Good Man and a Just: (the same had not consented to the Counsel and deed of them;) who also himself waited for the Kingdom of God. This Man came and went in boldly unto Pilate; and (being a Disciple of Jesus but secretly, for fear of the Jews) begged the body of Jesus, and besought Pilate that he might take it away; And Pilate marvelled if he were already dead: And calling unto him the Centurion, he asked him whether he had been any while dead. And when he knew it of the Centurion, he gave the Body to Joseph, and commanded it to be delivered to him. He came therefore, and took down the Body of Jesus: And he bought fine linen, and wrapt it in the linen. And there came also Nicodemus (which at the first came to Jesus by night) and brought a mixture of Myrrh and Aloes, about an hundred pound weight. And they took the Body of Jesus, and wound it in Linen Clothes with the Spices; as the manner of the Jews is to bury.

Meditation

## Meditation CCXCVII.

**C**OME every one that claims a share in the passion of Jesus; Come, and with tears and reverence attend on this sad Solemnity: cover your selves with black, in sorrow for his death; and spread ashes on your head, in repentance for your Sins; Come, and the service you would offer his Person perform to his Poor. Whatever you do to any of his little ones, you do to him. Learn, O you great and honourable, to be Good and Just, and never consent to the Counsel of the wicked: Learn, O you Rich and Noble, to wait for the Kingdom of God; and employ your wealth and Power in piety for Religion, and Charity for the Poor. Let all learn to Honour God in his Saints, and God will Honour them in his Son.

## Lesson CCXCVIII.

**N**OW in the place where he was Crucified, Matt. 27. 60.  
 there was a Garden; and in the Garden Mar. 15. 46.  
 a new Sepulchre, wherein was never Man yet laid. Luk. 23. 53.  
 And Joseph laid the Body in his own new Tomb, Joh. 19. 41.  
 which he had hewn out in the Rock: and he rolled a great stone to the door of the Sepulchre, and departed. And that day was the preparation, and the Sabbath drew on. There laid they Jesus therefore, because of the Jews preparation day; for the Sepulchre was nigh at hand. And the Women also who came with him from Galilee, followed after, and beheld his Sepulchre, and how his Body was laid. And there was Ma-

ry



ry Magdalene, and the (a) the other *Mary sitting over against the Sepulchre.* And they returned and prepared Spices and Ointments; and rested the Sabbath according to the Commandment

Now the next day that followed the day of the Preparation, the Chief Priests and Pharisees came together to Pilate, saying, Sir, we remember that That deceiver said while he was yet alive, After three days I will rise again. Command therefore that the Sepulchre be made sure until the third day; lest his Disciples come by night and steal him away, and say to the People, he is risen from the dead: so the last error shall be worse than the first. Pilate said to them, ye have a watch; go your way, make it as sure as you can. So they went and made the Sepulchre sure; Sealing the Stone, and setting a Watch.

### Meditation CCXCVIII.

**D**eliver us, O Lord, from those heinous crimes that afflict the Conscience with fears and jealousies, and trouble all the world with surmises, and importunities: Deliver us from the Spirit of malice and detraction, and from contriving Plots to oppress the Innocent, and from trusting in our little arts in defiance of the God of Heaven, whose wisdom disappoints the craft of the wicked, and makes their subtillest follies serve his ends. They seal the Sepulchre, and that confirms

---

(a) *Mar.* Mary the Mother of Joses, beheld where he was laid,

our Faith; They watch it with a Guard, and that proves he was not stolen away; they conspire in a gross and palpable falsehood; and that demonstrates the truth of his resurrection. Willing or unwilling, Man, O Lord, shall serve thy end.

## Lesson CCXCIX.

**I**N the end of the Sabbath, as it began to dawn, Mar. 28. 1. towards the first day of the week, very early in the Morning, Mar. 16. 1. (a) *when it was yet dark*, Mat. Luk. 24. 1. Mary Magdalene and (b) *Mary the Mother of James* Joh. 20. 1. and Salome, and certain others with them, came to the Sepulchre, bringing the sweet Spices they had bought and prepared, that they might anoint Jesus. And they said among themselves, who shall roll us away the stone from the door of the Sepulchre (for it was very great.)

## Meditation CCXCIX.

**W**Aken our drowsie heads, O Lord, that early in the Morning we may rise to seek thee; raise up our sluggish hearts, that we may prepare our richest Spices of Prayer and Devotion, to present thee. Let us not lose our courage for any difficulty we meet with in our way, but hope in our Lord, and go on in our duty, and he will remove it. Make us, gracious God, first diligent in our own endeavours, and

---

(a) *Mar.* At the rising of the Sun; or towards the rising of the Sun, (b) *Mat.* The other Mary.

then religious in trusting thy Providence; we know thou'lt rather work a Miracle, which thy power can do; then forsake thy servants, which thy goodness cannot.

## Lesson CCC.

Mar. 16. 4.

Joh. 20. 2.

Luk. 24. 2.

Mar. 16. 5.

Mat. 28. 2.

**A**ND when the women looked, they saw that the stone was rolled away from the Sepulchre. And they entred in and found not the Body of the Lord Jesus. (a) Then Mary Magdalen came to Simon Peter, and to the other Disciple whom Jesus loved, and said to them, They have taken away the Lord out of the Sepulchre, and we know not where they have laid him. And it came to pass as they were much perplexed, they saw (b) a Young-man sitting on the right side clothed in a long (b) white garment, and they were affrighted and bowed down their faces to the Earth. For behold there was a great Earthquake; and the Angel of the Lord descended from Heaven, and came and rolled back the stone, and sat upon it, his Countenance was like lightning, and

---

(a) Perhaps Mary Magdalen as soon as she missed the Body of our Saviour went first from the Sepulchre before they saw the Angels, (it being then as yet dark) and left the other women there, and ran to tell Peter and John. In the mean time, before she came again with them, the other women saw the Angels. Peter and John look into the Sepulchre, and return. Mary Magdalen stays behind them and sees our Saviour in the Garden; and then hastens to carry the Disciples word of it. Our Saviour being parted from her, meets the other women who were not yet got home; as in Lesson 303. Mary Magdalen overtakes them, or comes home to the Disciples soon after them; and then they all together, acquaint the Disciples with what they had seen. Less. 303. (b) Luk. Two Men (c) Luk. Shining.

his

his Raiment white as snow; and for fear of him the keepers did shake, and became as dead Men. And the Angel answered and said unto the Women, (d) *fear not ye*; for I know that ye seek Jesus of Nazareth which was crucified, Why seek ye the living among the dead? He is not here; for he is risen, as he said; behold the place where (c) *they laid him*; Remember how he spake unto you when he was yet in Galilee, saying, the Son of man must be delivered into the hands of sinful men, and be Crucified, and the third day rise again. And go quickly and tell his Disciples and Peter, that he is risen from the dead; and behold he goeth before you into Galilee, there shall ye see him, as he said unto you, Lo I have told you. And they remembered his words. And went out quickly and fled from the Sepulchre with fear and great joy, for they trembled and were amazed; And did run to bring his Disciples word; neither said they any thing to any Man: For they were afraid.

### Meditation CCC.

**H**OW familiarly Heaven and Earth converse together, when the Son of God is pleased to dwell with Men! The blessed Angels delight to speak kindly to those whom their Lord is pleased to call his Friends. What the first Adam lost in being shut out of Paradise, the second Adam has more than restored, and made of two Families one, which Sin had divided. Fear not, ye pious Souls, those terrors which amaze the wicked; but

---

(d) *Mat.* Be not afrighted. (e) *Mat.* Where the Lord lay:  
hasten



hasten to acquaint your sorrowful Friends with the comforts which the Divine goodness gives your Spirits; and tell all the world this glorious truth which he hath made you find and feel, that their and your Redeemer liveth.

## Lesson CCCI.

*Joh. 20. 3.  
Luk. 24. 12.*

**P**eter therefore went forth and that other Disciple, and came to the Sepulchre. So they ran both together. And that other Disciple did out-run Peter, and came first to the Sepulchre. And he stooping down and looking in, saw the linen clothes lying, yet went he not in, then cometh Simon Peter following him, and went into the Sepulchre, and seeth the linen clothes lye, and the Napkin that was about his head, not lying with the linen clothes, but wraped together in a place by it self, Then went in also that other Disciple which came first to the Sepulchre, and he saw and believed. For as yet they knew not the Scripture, that he must rise again from the Dead. The Disciples therefore went again to their own home, Peter wondring in himself at that which was come to pass.

## Meditation CCCI.

**S**UCH is the quick and active nature of holy love, it knows no pace, but running, nor running but at full speed: And all slow enough, when the object it aspires to is Jesus. O thou chaste Spouse of Souls! quicken our heart with thy Divine Charity, that all our powers may unite to seek thee, and

and with a swift and fervent constancy persist till they find thee. We have the same blessed course to run, and the same rich Crown hangs over our head that did over thy first servants. Yet, alas, how dully do we move! how soon are we weary! how easily diverted from the way of our happiness; though the Prize we run for is Jesus.

## Lesson CCCII.

**N**OW when Jesus was risen early the first day of the week he appeared first to Mary Magdalen out of whom he had cast seven Devils. *Mark 16. 9. Joh- 20. v. 11, to 17.* Mary stood without at the Sepulchre, weeping; and as she wept, she stooped down, and looked into the Sepulchre. And seeth two Angels in white, sitting, the one at the head, and the other at the feet, where the Body of Jesus had layen: And they say unto her, Woman, why weepest thou? She saith unto them, because they have taken away my Lord, and I know not where they have layed him. And when she had thus said, she turned her self back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her; woman, why weepest thou, whom seekest thou? She supposing him to be the Gardener, saith unto him, Sir, if thou have born him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary, she turned her self, and saith unto him, Rabboni, which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: But go to my Brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God.

Meditation

## Meditation CCCII.

**T**HOUGH the chief of the Apostles went away, though the beloved Disciple returned home, yet the pious Penitent, would not stir from our Saviours Sepulchre, but wept, and stooped, and looked into the Tomb; and still she wept. Wipe away thy Tears, O holy weeper! and behold the reward of thy Love and perseverance; behold thy gracious Lord appears to thee first, and calls thee by thy name, and makes thee his first Apôstle, even to his Apostles themselves; and gives thee a message above all that Lips can utter; Tell my Brethren, I ascend to my Father, and your Father, and to my God, and your God.

## Lesson CCCIII.

Mat. 28. 9.  
Luk. 24. 9.

**A**ND as the women went to tell his Disciples, behold, Jesus met them, saying, All Hail. And they came, and held him by the Feet, and worshipped him. Then said Jesus unto them, Be not afraid, go tell my brethren that they go into Galilee, and there shall they see me. And they told all these things unto the eleven, and to all the rest. It was Mary Magdalen, and Joanna and Mary the Mother of James, and other women that were with them, who told these things unto the Apostles. And their words seem'd to them as idle tales and they believed them not.

Mary

Mary Magdalene told the Disciples as they mourned and wept, that she had seen the Lord, and that he had spoken these things unto her, and they, when they had heard that he was alive, and had been seen of her, believed not.

### Meditation CCCIII.

**O** The incomparable sweetness of the Spirit of Jesus! the devout Magdalene stood weeping at the Sepulchre, and he came to her; the holy women ran to tell the Disciples, and he met them in the way. In every state, if we do our duty, our Lord will not fail to reward us. If we delight in retirement and contemplation, his visits will comfort us; If we labour faithfully in an active life, in the midst of our business his Blessings will meet us. In every state, if we do our duty, our Lord will not fail to reward us.

#### II.

**T**HE Angels had said the same before; our Lord agrees with them. But with what a different, accent of Love and Tenderness! Go tell his Disciples were their words; Go tell my Brethren, Blessed Lord, were thine. Thou hast not called the Angels Brethren, but Men thou art pleased to call so. O most gracious Saviour, this word that proceeds out of thy Blessed lips, Go tell my Brethren, how Harmonious is it to my Ears.



I cannot be weary of hearing it, though thou speakest it never so often, speak it, Lord, to my heart; and make me relish the Spirit and sense which thou hast included in it; that I may attain to such a resemblance of life, as this most dear and near relation requires.

### Lesson CCCIV.

*Matt. 28. v.  
11, to 15.*

**N**OW when they were going, behold, some of the watch came into the City, and shewed unto the Chief Priests all the things that were done. And when they were assembled with the Elders, and had taken Counsel, they gave large mony unto the Soldiers, saying, say ye, his Disciples came by Night and stole him away while we slept. And if this come to the Governours Ears, we will perswade him, and secure you. So they took the mony, and did as they were taught: And this saying is commonly reported among the Jews until this day.

### Meditation CCCIV.

**D**eliver us, O Lord, from envying the prosperity of any, or plotting maliciously to suppress the Truth: Deliver us from persisting in any known Sin, or tempting others to conspire with us in our wickedness. Whatever we do will certainly come to thy Ears, O thou great Governour of the World! and nothing but thy Mercy can perswade thee, or secure us. Deliver us, O Lord,

Lord, from being tempted by others, and engaging our consent to their sinful enticements: Deliver us from acting wickedly, when we have consented weakly; Especially from those infectious Sins, which spread far, and corrupt more than the present age; Good Lord deliver us.

## Lesson CCCV.

**A**fter these things he appeared in another form to two of them as they walked that same day to a Village called Emmaus, which was from Jerusalem, about sixty furlongs, and they talked together of all these things which had happened. And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them. But their Eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another as ye walk and are sad? And one of them, whose name was Cleophas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, concerning Jesus of Nazareth, which was a Prophet mighty in deed and word before God, and all the People. And how the Chief Priests and our Rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he, which should have redeemed Israel: And beside all this, to day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early in the Sepulchre: And when they

Luk. 24. 13.

13, 16 24.

As in Mar. 16. 12.

found not his Body, they came, saying, that they had also seen a vision of Angels, which said, that he was alive. And certain of them which were with us, went to the Sepulchre, and found it even so as the women had said; but him they saw not.

### Meditation CCCV.

**S**O soon, O gracious Lord, dost thou fulfil thy own Promise; and where two of thy Servants are met together to speak of thee, thou vouchsafest to make the third. Though our heads be clouded, and our minds be darkn'd, and our hearts be sad; yet let us comfort our selves, that thou art not far off when we endeavour to entertain our selves with thee. They trusted it had been he that should have redeemed Israel; But little thought in what manner it was to be done.

### Lesson CCCVI.

*Luk. 24. v. 25.*

*to 36.*

*Mat. 16. 13.*

**T**HEN he said unto them, O fools, and slow of heart to believe all that the Prophets have spoken: Ought not Christ to have suffered these things, and to enter into his Glory? And beginning at Moses, and all the Prophets, he expounded unto them in all the Scripture, the things concerning himself. And they drew nigh unto the Village, whither they went, and he made as tho' he would have gone further. But they constrained him, saying, abide with us, for it is towards evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as

he

he sat at meat with them, he took Bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him, and he vanished out of their sight. And they said one to another, did not our hearts burn within us, while he talked with us by the way, and while he opened to us the Scriptures. And they rose up the same hour, and returned to Jerusalem, and found the Eleven gathered together, and them that were with them. Saying, the Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of Bread. Neither believed they them.

### Meditation CCCVI.

**I**Nfuse, O Lord, into our hearts, that holy fire which thou camest to kindle on Earth; that by its Light we may understand thy word, and by its heat be inflam'd with thy Love, and by both be enabled to argue for patience; Is it not fit we should suffer a little, to enter into the Glory of Christ, since for himself it was necessary to suffer so much, to enter into his own? Stay with us, gracious Lord, when thou seest our Evening approach, and the vigor of our Spirits begin to decline. Revive us with the Bread of Heaven: Open our Eyes to know thee, and when thou hast fill'd us with thy goodness, let us make hast to proclaim thy Love to all the world.



## Lesson CCCVII.

*Mat. 16. 14.**Luk. 24. 36.**John. 20. 19.*

**A**ND, as they thus spake, Jesus appeared to the Eleven, as they sat at meat. For the same day at Evening, being the first of the week, when the doors were shut where the Disciples were assembled for fear of the Jews; Jesus came and stood in the midst of them; and saith to them, Peace be unto you. And he upbraided them with their unbelief and hardness of heart, because they believed not them who had seen him after he was risen. But they were terrified and affrighted, and supposed that they had seen a Spirit. And he said to them, why are ye troubled? And why do thoughts arise in your hearts? Behold my hands, and my feet, that it is I myself, handle me, and see: For a Spirit hath not Flesh and Bones, as ye see me have. And when he had thus spoken, he shewed them his hands, and his feet, and his side. Then were the Disciples glad, when they saw the Lord. And while they yet believed not for Joy, and wondered; He said unto them, Have ye here any Meat? And they gave him a peice of a broiled Fish, and of an Honeycomb. And he took it, and did eat before them. Then said Jesus to them again, Peace be to you; As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: Whosoever Sins ye remit, they are remitted unto them; and whosoever Sins ye retain, they are retained.

Medita-

## Meditation CCCVII.

**T**HERE they sat, and there they grieved,  
 sighing and mourning under a double  
 load of fears and sorrows; there they sat  
 discoursing their troubled thoughts with one  
 another, and relieving their hunger with  
 slender provisions; when behold the King  
 of Glory enters in, and changes their dark  
 scene into a chearful Light, Be not afraid, 'tis  
 I, the World's Redeemer, who have conquere  
 Sin and Death: Why are you troubled?  
 'Tis I, your crucified Lord, who am risen a-  
 gain, and come to bring you Peace and Joy.  
 Behold my Hands and my Feet, behold my  
 side, that 'tis I my self: Touch me, and see  
 me eat, and here, take the rest at my hands;  
 any thing I'll do that may clear your doubts,  
 and comfort your afflicted minds.

## Lesson CCCVIII.

**B**UT Thomas one of the Twelve called Didy-  
 mus, was not with them when Jesus came. The  
 other Disciples therefore said unto him, We have  
 seen the Lord. But he said unto them, Except I shall  
 see in his hands the print of the Nails, and put my  
 finger into the print of the Nails, and thrust my  
 hand into his side, I will not believe. After eight days  
 again his Disciples were within, and Thomas  
 with them, then came Jesus, the doors being shut,  
 and stood in the midst, and said, Peace be unto  
 you. Then said he to Thomas, Reach hither  
 thy finger, and behold my hands; and reach hi-

*Joh. 20. 24.  
 to the end.*

ther thy hand, and thrust it into my side : And be not faithless, but believing. And Thomas answered, and said unto him, My Lord, and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed : Blessed are they that have not seen, and yet have believed. And many other Signs truly did Jesus in the presence of his Disciples, which are not written in this book. But these are written that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through his name.

### Meditation CCCVIII.

**O** Strange contest betwixt Grace and Nature ! O happy victory of Grace over Nature ! Spare us, dear Lord, when we boldly prescribe conditions to thee, and will not be saved but our own way ; Spare us ; and whatever way thy Mercy pleases, save our Souls ; Blessed are they who have not seen, and yet have believed. O glorious Jesu, my Lord, and my God ! we are, alas, not so happy as to see thee ; but thy Grace has brought us to believe in thee : Remember thine own word, and make good the Judgment thou hast given in our favour, Blessed are they who have not seen, and yet have believed.

Lesson

## Lesson CCCIX.

**A**fter these things Jesus shewed himself again to the Disciples at the Sea of Tiberias; and on this wise shewed he himself. There were together Simon Peter, and Thomas called Didymus and Nathanael of Cana in Galilee, and the Sons of Zebedee, and two other of his Disciples. Simon Peter saith unto them, I go a fishing. They say unto him, we also go with thee. They went forth, and entred into a Ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore; but the Disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any Meat? They answered him, no. And he said unto them, Cast the Net on the right side of the Ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of Fishes. Therefore that Disciple whom Jesus loved, saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his Fishers coat unto him (for he was naked) and did cast himself into the sea. And the other Disciples came in a little ship (for they were not far from land, but as it were two hundred Cubits) dragging the Net with Fishes. As soon then as they were come to Land, they saw a fire of coals there, and Fish laid thereon and Bread. Jesus saith unto them, Bring of the Fish which ye have now caught. Simon Peter went up, and drew the Net to land full of great Fishes, an hundred and fifty and three: And for all there was so many, yet was not the Net broken. Jesus saith unto them, come and dine. And none of the Disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus then cometh and taketh bread, and giveth them



them, and Fish likewise. This is now the third time that Jesus shewed himself to his Disciples, after that he was risen from the dead.

### Meditation CCCIX.

**L**ORD, without thee our Labour is vain; and without our Labour our hope is presumptuous: But if we do our best, thou art sure to be with us; and if thou art with us, we are sure to be happy, A hundred fold in this world, and in the other, life everlasting. Give us, O Lord, a piercing eye to see thee, and a ready tongue to confess thee; and a generous heart to come fearlessly to thee: for if thou Bless us, we cannot but be safe; and if we obey thee, thou wilt abundantly Bless us.

### Lesson CCCX.

*Joh. 21. v. 15, 16, 17.* **S**O when they had dined, Jesus saith to Simon Peter, Simon son of Jonas, lovest thou me more than these? He saith unto him, yea Lord; thou knowest that I love thee, He saith unto him, Feed my Lambs. He saith unto him again the second time, Simon son of Jonas, lovest thou me? He saith unto him, yea Lord; thou knowest that I love thee. He saith unto him, feed my Sheep. He saith unto him the third time, Simon son of Jonas, lovest thou me? Peter was grieved, because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things, thou knowest that I love thee. Jesus saith unto him, feed my Sheep.

Meditation

## Meditation CCCX.

**A**ND art thou griev'd, blessed Favourite, to be question'd in thy Love, who hadst fail'd in thy resolutions. Wisely thou seekest remedy for thy grief in appealing from thy self, (who thought'st thou hadst known thy own strength but wert mistaken) to him that knoweth all things. Thou knowest, O my God, that I am weak; thou knowest that I often fail in my resolutions. O happy Soul, happy indeed, which knowing this, darest appeal to him that knoweth all things, for the sincerity of thy Love. O Lord of Love! How are these Lambs and Sheep of thine beloved by thee? No less than thrice must he profess to Love thee, who is made the representative of those to whom thou committest them. Love must take care of them; Love must govern them; Love must feed them; for Love redeemed them.

## Lesson CCCX.

**V**erily, Verily, I say unto thee, When thou <sup>Job. 21. v. 18,</sup> wast Young, thou girdest thy self, and <sup>to 24.</sup> and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou would'st not. This spake he, signifying by what death he should glorifie God. And when he had spoken this, he saith unto him, follow me. Then Peter turning about, seeth the Disciple whom Jesus loved, following; which also  
leaned

leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him, saith to Jesus, Lord, and what shall this Man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that Disciple should not die: Yet Jesus said not unto him, He shall not die: But if I will that he tarry till I come, what is that to thee? This is the Disciple, which testifieth of these things, and wrote these things: And we know that his testimony is true.

### Meditation CCCXI.

**I**F thy condition be rais'd, let not thy mind be exalted, but know thou must die; and make it thy principal care by what death thou may'st glorifie God, and save thine own Soul, though with the loss of all things else, what are they to thee? Follow thou thy Lord. Delight not to meddle with the concerns of others, nor busily pry into their particular circumstances: Trouble not thy self with impertinent curiosities, nor the World with unprofitable questions. What are they to thee? Follow thou thy Lord.

Lesson

## Lesson CCCXII.

**T**HE N the Eleven Disciples went away into Galilee, into a Mountain where Jesus had appointed them: And he was seen of more than five hundred Brethren at once; and when they saw him, they worshipped him, but some doubted. Then he was seen of James; then, of all the Apostles. And Jesus came and spake to them, saying, All Power is given unto me in Heaven and in Earth; Go ye therefore, into all the world, and preach the Gospel to every Creature, teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. He that believeth and is baptized, shall be saved, but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out Devils; they shall speak with new Tongues; they shall take up Serpents, and if they drink any deadly thing, it shall not hurt them; They shall lay hands on the Sick, and they shall recover. And lo I am with you alway, even unto the end of the world.

Matt. 28. 16.

Mar. 16. 15.

1 Cor. 15. 6.

## Meditation CCCXII.

**W**HY, glorious Jesu! does there still remain so many Nations that have not heard of thee? we know thy Power is absolute; we know thy goodness is infinite: O do thou graciously remove our indisposedness, which alone, we know, can suspend thy Mercies; That all the Earth may hear  
and



and believe, be baptiz'd and saved. Thou camest from Heaven to redeem the whole world; Thou commandest thy servants to Preach to all Nations: O send forth faithful Labourers, and encourage them with thy presence, and assist them with thy power, and bless them with success.

### Lesson CCCXIII.

*Acts* 1. 2.  
*Luk.* 24. 44.

**A**ND so the Lord Jesus was taken up, after that He, through the Holy Ghost, had given Commandments unto the Apostles whom he had chosen. To whom also he shewed himself alive after his Passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God. And being assembled together with them, commanded them that they should not depart from Jerusalem; but wait for the Promise of the Father, which, saith he, ye have heard of me. For John truly Baptized with water, but ye shall be Baptized with the Holy Ghost, not many days hence. And he said to them, these are the words which I spake to you while I was yet with you; that all things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms concerning me. Then opened he their understandings, that they might understand the Scriptures; and said to them, thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of Sins should be preached in his name among all Nations, beginning at Jerusalem. And ye are witnesses of these things. And behold I send the Promise of my Father upon you: But tarry ye in the City of Jerusalem untill

until ye be endued with Power from on high. And he led them out as far as to Bethany.

### Meditation CCCXIII.

**A**ND now the blessed forty days were past, and the parting hour began to approach, see how our provident Lord bestows his short time; in giving them holy Commands, and wise Counsels; in interpreting to them the Scriptures, and opening their understandings; in comforting them with Promises, and filling their hearts with hope and Joy. O thou Eternal King of Truth and Glory! remember now the word thou once wert pleased to say, If I be lifted up, I will draw all Men to me; Behold thy Children left here as Orphans, expos'd to miseries, behold our Souls held down with the weight of their Sins: O let thy Grace move us to repent, and thy mercy move thee to forgive, and both prepare us for thy holy presence, Draw us, O thou Fountain of Mercy, and let us run after thee in thy own steps, till thou bring us to thy self.

### Lesson CCCXIV.

**W**HEN they, therefore, were come together, Acts. 1. 6.  
 they asked him, saying, Lord, wilt thou Mar. 16. 19.  
 at this time restore again the Kingdom to Israel? Luk. 24. 50.  
 And he said to them, It is not for you to know the times or the seasons which the Father hath put in his own Power: But ye shall receive power after that the Holy Ghost is come upon you, and  
 ye

ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the Earth. And when he had spoken these things, while they beheld, he was taken up, and he lift up his hands, and Blessed them: And it came to pass, while he blessed them, He was parted from them, and (a) carried up into heaven; and a Cloud received him out of their sight. And he sat on the right hand of God.

### Meditation CCCXIV.

**A**ND shall we still, my Soul, be cleaving to this Earth? still doting on its empty Toyes? Lift up thine Eyes, and see thy glorious Lord ascending into Heaven: Listen and hear, and be raviſht with Joy, at these sweet and charming words, I go to my Father, and to your Father, to my God, and to your God. Go, glorious Jeſu! go; and ſit and reign for ever at the right hand of thy Father: Go, but as thou goeſt, let fall thy Heavenly Bleſſing on the heads of thy Children, which thus with bended Knees we humbly beg, adoring thy Majeſty; and rejoicing in thy glory, and building all our hopes on thy gracious promiſes.

---

(a) *Mar.* Received.

Lesson

## Lesson CCCXV.

**A**ND while they looked stedfastly toward Heaven, as He went up, behold two Men stood by them in white Apparel: Who also said, ye Men of Galilee, why stand ye gazing up into Heaven? This same Jesus who is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven. And they worshipped him, and returned to Jerusalem with great Joy, from the Mount call'd Olivet, which is from Jerusalem a Sabbath days Journey: and were continually in the Temple praising and blessing God. And they went forth, and preached every where: The Lord working with them, and confirming the word with signs following.

Meditation CCCXV.

W Hither, O you blessed Angels, should we look, but towards Heaven? Is it not the place where our dearest Lord ascended? On what should we fix our Eyes, but our glorified Jesus? Is he not the Author of all our happiness? He came down to redeem us; He went up to prepare a place for us; He has promised to come again and receive us. Come, Lord Jesu! come quickly! accomplish thy Kingdom of Grace, and hasten thy Kingdom of Glory. Mean while, send down thy Holy Spirit to comfort us in thine  
E e absence:



absence: And make us so bestow our few days here in Peace and Prayer, in glorifying thee, and improving one another: That when thy Summons calls us, at the last great day, we may rise with Joy to meet thee in the Clouds, and go to dwell with thee and thy Blessed for ever. Come, Lord Jesu! come quickly.

---

*F I N I S.*

---

## Advertisement.

**T**HAT this Book might be of more general use, it was thought proper to Subjoin the two following Tables.

I. Of the Chapters as they lie in each Gospel, to direct any one Reading them in the Order they are in the New-Testament, how to turn to the Meditations in this Book.

Another use of it is readily to find the Gospels, for every Sunday in the Year, for Saints Days, and other Festivals; and consequently to turn to Lessons suitable to those Festivals, &c. For Example: Would I know in what Lesson the Gospel for Epiphany is to be found: I consult my Common Prayer Book, wherein I find it to be in Mat. 2. 1. which I look for in the first Table, and that directs me to Lesson 21, and by comparing both together, I find that the Gospel reaches to the end of Lesson 22. The Reader must observe, that it may sometimes happen that a Gospel may begin in the middle, and sometimes at the latter end of a Lesson.

**Note,** That the verses which are between those set down generally follow in the Lessons referr'd to. For Example, the 2d and 3d to the 7th ver. of the 2d of St. Mat. are in Lesson 21.

II. The Second Table directs to Meditations on particular Subjects, and Prayers for particular Graces. In the compiling of which regard has been had more to the Sense than to the very Words.

A TABLE of the Chapters as they lie in each Gospel, directing to the *Lessons* wherein they may be found.

MATTHEW.

| Chap. | Ver. | Less. | Chap. | Ver. | Less. | Chap. | Ver. | Less. |
|-------|------|-------|-------|------|-------|-------|------|-------|
| I.    | 18   | 16    | VIII. | 1    | 84    | XII.  | 33   | 93    |
|       |      |       |       | 5    | 85    |       | 46   | 94    |
| II.   | 1    | 21    |       | 14   | 53    |       | 53   | 101   |
|       | 7    | 22    |       | 18   | 55    |       |      |       |
|       | 13   | 26    |       | 23   | 56    | XIII. | 1    | 95    |
|       | 16   | 27    |       | 28   | 57    |       | 10   | 96    |
|       | 19   | 28    |       | 30   | 58    |       | 18   | 97    |
|       |      |       |       |      |       |       | 24   | 98    |
| III.  | 1    | 31    | IX.   | 1    | 59    |       | 31   | 99    |
|       | 7    | 32    |       | 3    | 60    |       | 36   | 100   |
|       | 11   | 33    |       | 9    | 61    |       | 44   | 101   |
|       | 13   | 34    |       | 14   | 62    |       | 54   | 103   |
|       |      |       |       | 18   | 63    |       |      |       |
| IV.   | 1    | 35    |       | 23   | 64    | XIV.  | 1    | 111   |
|       | 12   | 46    |       | 27   | 65    |       | 3    | 45    |
|       | 13   | 51    |       | 36   | 105   |       | 6    | 104   |
|       | 18   | 51    |       |      |       |       | 13   | 105   |
|       | 23   | 54    | X.    | 1    | 72    |       | 14   | 112   |
|       |      |       |       |      | 106   |       | 15   | 113   |
| V.    | 1    | 73    |       | 5    | 107   |       | 20   | 114   |
|       | 13   | 74    |       | 16   | 108   |       | 23   | 115   |
|       | 15   | 93    |       | 23   | 109   |       | 33   | 116   |
|       | 21   | 75    |       | 32   | 110   |       |      |       |
|       | 33   | 76    |       |      |       | XV.   | 1    | 122   |
|       | 43   | 77    | XI.   | 1    | 111   |       | 10   | 123   |
|       |      |       |       | 2    | 82    |       | 21   | 124   |
| VI.   | 1    | 78    |       | 7    | 88    |       | 32   | 126   |
|       | 19   | 79    |       | 16   | 89    |       |      |       |
|       |      |       |       | 25   | 160   | XVI.  | 1    | 127   |
| VII.  | 1    | 80    |       |      |       |       | 5    | 128   |
|       | 6    | 81    | XII.  | 1    | 69    |       | 13   | 130   |
|       | 15   | 82    |       | 9    | 70    |       | 21   | 131   |
|       | 24   | 83    |       | 14   | 71    |       |      |       |
|       | 29   | 52    |       | 22   | 91    | XVII. | 1    | 132   |

Chap.

| Chap.  | Ver. | Leff. | Chap.  | Ver. | Leff. | Chap.   | Ver. | Leff. |
|--------|------|-------|--------|------|-------|---------|------|-------|
| XVII.  | 9    | 133   | XXII.  | 15   | 225   | XXVI.   | 40   | 268   |
| —      | 14   | 134   | —      | 23   | 226   | —       | 42   | 269   |
| —      | 17   | 135   | —      | 31   | 227   | —       | 47   | 270   |
| —      | 19   | 136   | —      | 34   | 228   | —       | 50   | 272   |
| —      | 22   | 137   | —      | 41   | 229   | —       | 55   | 273   |
| —      | 24   | 138   | —      |      |       | —       | 57   | 274   |
|        |      |       | XXIII. | 1    | 230   | —       | 59   | 277   |
| XVIII. | 1    | 139   | —      | 4    | 166   | —       | 63   | 278   |
| —      | 6    | 140   | —      | 6    | 165   | —       | 69   | 276   |
| —      | 10   | 141   | —      | 14   | 165   |         |      |       |
| —      | 21   | 142   | —      | 25   | 164   | XXVII.  | 1    | 279   |
|        |      |       |        |      |       | —       | 11   | 280   |
| XIX.   | 1    | 144   | XXIV.  | 1    | 232   | —       | 12   | 281   |
| —      | 3    | 187   | —      | 3    | 233   | —       | 15   | 283   |
| —      | 15   | 191   | —      | 9    | 234   | —       | 19   | 284   |
| —      | 16   | 192   | —      | 15   | 235   | —       | 24   | 286   |
| —      | 27   | 194   | —      | 23   | 236   | —       | 27   | 285   |
| —      | 28   | 193   | —      | 29   | 237   | —       | 31   | 287   |
|        |      |       | —      | 42   | 170   | —       | 33   | 288   |
| XX.    | 1    | 195   | —      | 45   | 171   | —       | 35   | 290   |
| —      | 17   | 202   |        |      |       | —       | 37   | 289   |
| —      | 20   | 203   | XXV.   | 1    | 239   | —       | 38   | 288   |
| —      | 29   | 200   | —      | 14   | 205   | —       | 39   | 291   |
|        |      |       | —      | 31   | 240   | —       | 44   | 292   |
| XXI.   | 1    | 209   | —      | 41   | 241   | —       | 45   | 293   |
| —      | 8    | 210   |        |      |       | —       | 48   | 294   |
| —      | 10   | 212   | XXVI.  | 1    | 242   | —       | 51   | 295   |
| —      | 17   | 217   | —      | 7    | 207   | —       | 55   | 296   |
| —      | 20   | 218   | —      | 10   | 208   | —       | 57   | 297   |
| —      | 23   | 219   | —      | 15   | 242   | —       | 60   | 298   |
| —      | 28   | 220   | —      | 17   | 243   |         |      |       |
| —      | 33   | 221   | —      | 21   | 246   | XXVIII. | 1    | 299   |
| —      | 37   | 222   | —      | 26   | 245   | —       | 2    | 300   |
| —      | 42   | 223   | —      | 31   | 254   | —       | 9    | 303   |
|        |      |       | —      | 36   | 266   | —       | 11   | 304   |
| XXII.  | 1    | 224   | —      | 39   | 267   | —       | 16   | 312   |



| Chap. | Ver. | Leff. | Chap. | Ver. | Leff. | Chap. | Ver. | Leff. |
|-------|------|-------|-------|------|-------|-------|------|-------|
| I.    | 1    | 2     | VI.   | 2    | 103   | X.    | 32   | 202   |
| —     | 2    | 31    | —     | 7    | 106   | —     | 35   | 203   |
| —     | 7    | 33    | —     | 10   | 107   | —     | 46   | 206   |
| —     | 9    | 34    | —     | 12   | 111   |       |      |       |
| —     | 12   | 35    | —     | 17   | 45    | XI.   | 1    | 209   |
| —     | 14   | 46    | —     | 21   | 104   | —     | 8    | 210   |
| —     | 16   | 51    | —     | 30   | 112   | —     | 11   | 212   |
| —     | 21   | 52    | —     | 35   | 113   | —     | 12   | 217   |
| —     | 29   | 53    | —     | 43   | 114   | —     | 15   | 212   |
| —     | 35   | 54    | —     | 46   | 115   | —     | 21   | 218   |
| —     | 40   | 84    | —     | 51   | 116   |       |      |       |
|       |      |       |       |      |       |       |      |       |
| II.   | 1    | 59    | VII.  | 1    | 122   | XII.  | 1    | 221   |
| —     | 6    | 60    | —     | 14   | 123   | —     | 6    | 222   |
| —     | 13   | 61    | —     | 24   | 124   | —     | 10   | 223   |
| —     | 18   | 62    | —     | 31   | 125   | —     | 13   | 225   |
| —     | 23   | 69    |       |      |       | —     | 18   | 226   |
|       |      |       |       |      |       | —     | 26   | 227   |
|       |      |       | VIII. | 1    | 126   | —     | 28   | 228   |
| III.  | 1    | 70    | —     | 11   | 127   | —     | 35   | 229   |
| —     | 6    | 71    | —     | 14   | 128   | —     | 38   | 230   |
| —     | 13   | 72    | —     | 22   | 129   | —     | 41   | 231   |
| —     | 18   | 91    | —     | 27   | 130   |       |      |       |
| —     | 31   | 94    | —     | 31   | 131   | XIII. | 1    | 232   |
|       |      |       |       |      |       | —     | 3    | 233   |
| IV.   | 1    | 95    | IX.   | 2    | 132   | —     | 10   | 234   |
| —     | 10   | 96    | —     | 9    | 133   | —     | 14   | 235   |
| —     | 13   | 97    | —     | 14   | 134   | —     | 21   | 236   |
| —     | 21   | 93    | —     | 19   | 135   | —     | 24   | 237   |
| —     | 26   | 98    | —     | 28   | 136   | —     | 33   | 238   |
| —     | 30   | 99    | —     | 30   | 137   |       |      |       |
| —     | 35   | 56    | —     | 33   | 139   | XIV.  | 1    | 242   |
|       |      |       | —     | 38   | 140   | —     | 3    | 207   |
| V.    | 1    | 57    |       |      |       | —     | 6    | 208   |
| —     | 11   | 58    | X.    | 1    | 187   | —     | 11   | 242   |
| —     | 22   | 63    | —     | 13   | 191   | —     | 12   | 243   |
| —     | 35   | 64    | —     | 17   | 192   | —     | 19   | 246   |
|       |      |       | —     | 23   | 193   | —     | 22   | 245   |
| VI.   | 1    | 102   | —     | 28   | 194   | —     | 30   | 254   |

| Chap. | Ver. | Leff. | Chap. | Ver. | Leff. | Chap. | Ver. | Leff. |
|-------|------|-------|-------|------|-------|-------|------|-------|
| XIV.  | 32   | 266   | XV.   | 6    | 283   | XV.   | 38   | 295   |
| —     | 37   | 268   | —     | 8    | 283   | —     | 40   | 296   |
| —     | 39   | 269   | —     | 11   | 284   | —     | 42   | 297   |
| —     | 43   | 270   | —     | 16   | 285   | —     | 46   | 298   |
| —     | 45   | 267   | —     | 20   | 287   |       |      |       |
| —     | 47   | 272   | —     | 22   | 288   | XVI.  | 1    | 299   |
| —     | 48   | 273   | —     | 24   | 290   | —     | 4    | 300   |
| —     | 53   | 274   | —     | 26   | 289   | —     | 9    | 302   |
| —     | 55   | 277   | —     | 29   | 291   | —     | 13   | 306   |
| —     | 61   | 278   | —     | 31   | 281   | —     | 14   | 307   |
| —     | 66   | 276   | —     | 32   | 292   | —     | 15   | 312   |
|       |      |       | —     | 33   | 293   | —     | 19   | 314   |
| XV.   | 1    | 279   | —     | 36   | 294   | —     | 20   | 315   |
| —     | 2    | 280   |       |      |       |       |      |       |

L U K E.

| Chap. | Ver. | Leff. | Chap. | Ver. | Leff. | Chap. | Ver. | Leff. |
|-------|------|-------|-------|------|-------|-------|------|-------|
| I.    | 1    | 1     | II.   | 22   | 23    | IV.   | 42   | 54    |
| —     | 5    | 4     | —     | 25   | 24    |       |      |       |
| —     | 11   | 5     | —     | 36   | 25    | V.    | 1    | 51    |
| —     | 18   | 6     | —     | 39   | 26    | —     | 12   | 84    |
| —     | 26   | 7     | —     | 40   | 29    | —     | 17   | 59    |
| —     | 29   | 8     | —     | 46   | 30    | —     | 21   | 60    |
| —     | 34   | 9     |       |      |       | —     | 27   | 61    |
| —     | 39   | 10    | III.  | 1    | 31    | —     | 33   | 62    |
| —     | 42   | 11    | —     | 7    | 32    |       |      |       |
| —     | 46   | 12    | —     | 15   | 33    | VI.   | 1    | 69    |
| —     | 57   | 13    | —     | 19   | 45    | —     | 6    | 70    |
| —     | 62   | 14    | —     | 21   | 34    | —     | 11   | 71    |
| —     | 67   | 15    |       |      |       | —     | 12   | 72    |
|       |      |       | IV.   | 1    | 35    | —     | 20   | 73    |
| II.   | 1    | 17    | —     | 14   | 102   | —     | 27   | 77    |
| —     | 8    | 18    | —     | 23   | 103   | —     | 29   | 76    |
| —     | 15   | 19    | —     | 31   | 52    | —     | 32   | 77    |
| —     | 21   | 20    | —     | 38   | 53    | —     | 37   | 80    |

| Chap. | Ver. | Leff. | Chap. | Ver. | Leff. | Chap.  | Ver. | Leff. |
|-------|------|-------|-------|------|-------|--------|------|-------|
| VI.   | 43   | 82    | IX.   | 57   | 55    | XVI.   | 1    | 185   |
| —     | 44   | 83    |       |      |       | —      | 10   | 186   |
| VII.  | 1    | 85    | X.    | 1    | 159   | —      | 18   | 187   |
| —     | 11   | 86    | —     | 17   | 160   | —      | 19   | 188   |
| —     | 18   | 87    | —     | 25   | 161   |        |      |       |
| —     | 24   | 88    | —     | 38   | 162   | XVII.  | 1    | 140   |
| —     | 31   | 89    |       |      |       | —      | 5    | 136   |
| —     | 36   | 90    | XI.   | 1    | 163   | —      | 7    | 143   |
|       |      |       | —     | 14   | 91    | —      | 11   | 145   |
|       |      |       | —     | 27   | 94    | —      | 31   | 235   |
|       |      |       | —     | 29   | 92    |        |      |       |
| VIII. | 1    | 105   | —     | 33   | 93    | XVIII. | 1    | 189   |
| —     | 4    | 95    | —     | 37   | 164   | —      | 9    | 190   |
| —     | 9    | 95    | —     | 43   | 165   | —      | 15   | 191   |
| —     | 11   | 97    | —     | 45   | 166   | —      | 18   | 192   |
| —     | 19   | 94    |       |      |       | —      | 24   | 193   |
| —     | 22   | 56    | XII.  | 1    | 167   | —      | 28   | 194   |
| —     | 26   | 57    | —     | 13   | 168   | —      | 31   | 202   |
| —     | 32   | 58    | —     | 22   | 169   | —      | 35   | 206   |
| —     | 40   | 59    | —     | 33   | 79    |        |      |       |
| —     | 41   | 63    | —     | 35   | 170   | XIX.   | 1    | 204   |
| —     | 49   | 64    | —     | 41   | 171   | —      | 11   | 205   |
|       |      |       | —     | 49   | 172   | —      | 29   | 209   |
| IX.   | 1    | 106   | —     | 54   | 127   | —      | 36   | 210   |
| —     | 4    | 107   |       |      |       | —      | 41   | 211   |
| —     | 6    | 111   | XIII. | 1    | 173   | —      | 45   | 212   |
| —     | 10   | 112   | —     | 10   | 174   | —      | 47   | 217   |
| —     | 12   | 113   | —     | 18   | 99    |        |      |       |
| —     | 17   | 114   | —     | 22   | 177   | XX.    | 1    | 219   |
| —     | 18   | 130   | —     | 31   | 178   | —      | 9    | 221   |
| —     | 22   | 131   |       |      |       | —      | 13   | 222   |
| —     | 28   | 132   | XIV.  | 1    | 179   | —      | 17   | 223   |
| —     | 36   | 133   | —     | 15   | 180   | —      | 20   | 225   |
| —     | 37   | 134   | —     | 25   | 181   | —      | 27   | 226   |
| —     | 41   | 135   |       |      |       | —      | 37   | 227   |
| —     | 43   | 137   | XV.   | 1    | 182   | —      | 41   | 229   |
| —     | 46   | 139   | —     | 11   | 183   | —      | 45   | 230   |
| —     | 49   | 140   | —     | 25   | 184   |        |      |       |
| —     | 51   | 201   |       |      |       |        |      |       |

Chap.

| Chap. | Ver. | Leff. | Chap.  | Ver. | Leff. | Chap.  | ver. | Leff. |
|-------|------|-------|--------|------|-------|--------|------|-------|
| XXI.  | 1    | 231   | XXII.  | 45   | 268   | XXIII. | 36   | 292   |
| —     | 5    | 232   | —      | 47   | 270   | —      | 39   | 289   |
| —     | 7    | 233   | —      | 49   | 272   | —      | 44   | 293   |
| —     | 14   | 234   | —      | 52   | 273   | —      | 45   | 295   |
| —     | 20   | 235   | —      | 54   | 274   | —      | 47   | 295   |
| —     | 25   | 236   | —      | 56   | 276   | —      | 49   | 296   |
| —     | 34   | 238   | —      | 66   | 279   | —      | 50   | 297   |
| —     | 37   | 241   | —      | 67   | 278   | —      | 53   | 298   |
| XXII. | 1    | 242   | XXIII. | 2    | 280   | XXIV.  | 1    | 299   |
| —     | 7    | 243   | —      | 4    | 281   | —      | 2    | 300   |
| —     | 19   | 245   | —      | 5    | 282   | —      | 9    | 303   |
| —     | 21   | 246   | —      | 13   | 283   | —      | 12   | 301   |
| —     | 23   | 247   | —      | 18   | 284   | —      | 13   | 305   |
| —     | 24   | 248   | —      | 25   | 286   | —      | 25   | 306   |
| —     | 26   | 237   | —      | 26   | 287   | —      | 36   | 307   |
| —     | 33   | 254   | —      | 33   | 288   | —      | 44   | 313   |
| —     | 35   | 255   | —      | 34   | 289   | —      | 50   | 314   |
| —     | 39   | 266   | —      | 35   | 291   | —      | 52   | 315   |
| —     | 41   | 267   |        |      |       |        |      |       |

JOHN.

| Chap. | Ver. | Leff. | Chap. | Ver. | Leff. | Chap. | Ver. | Leff. |
|-------|------|-------|-------|------|-------|-------|------|-------|
| I     | 1    | 2     | IV.   | 1    | 46    | VI.   | 16   | 115   |
| —     | 6    | 3     | —     | 7    | 47    | —     | 22   | 117   |
| —     | 15   | 36    | —     | 15   | 48    | —     | 30   | 118   |
| —     | 29   | 37    | —     | 30   | 49    | —     | 40   | 119   |
| —     | 35   | 38    | —     | 43   | 50    | —     | 52   | 120   |
| —     | 43   | 39    |       |      |       | —     | 59   | 121   |
|       |      |       | V.    | 1    | 66    | VII.  | 1    | 122   |
| II.   | 11   | 40    | —     | 16   | 67    | —     | 2    | 144   |
| —     | 12   | 41    | —     | 31   | 68    | —     | 11   | 146   |
|       |      |       |       |      |       | —     | 25   | 147   |
| III.  | 1    | 4     | VI.   | 1    | 112   | —     | 35   | 148   |
| —     | 14   | 43    | —     | 5    | 113   |       |      |       |
| —     | 22   | 44    | —     | 12   | 114   |       |      |       |

Chap.



| Chap. Ver. | Leff. | Chap. ver. | Leff. | Chap. Ver. | Leff. |
|------------|-------|------------|-------|------------|-------|
| VIII. 1    | 149   | XII. 44    | 216   | XVIII. 12  | 274   |
| — 12       | 150   | XIII. 1    | 244   | — - 19     | 275   |
| — 21       | 151   | — - 16     | 246   | — - 24     | 276   |
| — 31       | 152   | — - 23     | 247   | — - 28     | 279   |
| — 43       | 153   | — - 33     | 253   | — - 29     | 280   |
|            |       | — - 36     | 254   | — - 37     | 281   |
| IX. 1      | 154   |            |       | — - 39     | 283   |
| — 13       | 155   | XIV. 1     | 249   |            |       |
| — 24       | 156   | — - 8      | 250   | XIX. 1     | 285   |
| — 39       | 157   | — - 13     | 251   | — - 8      | 286   |
|            |       | — - 22     | 252   | — - 16     | 287   |
| X. 1       | 157   | XV. 1      | 256   | — - 17     | 288   |
| — 11       | 158   | — - 12     | 257   | — - 19     | 289   |
| — 22       | 175   | — - 18     | 258   | — - 23     | 290   |
| — 40       | 176   | — - 26     | 259   | — - 25     | 293   |
|            |       |            |       | — - 28     | 294   |
| XI. 1      | 196   | XVI. 1     | 259   | — - 31     | 296   |
| — 17       | 197   | — - 5      | 260   | — - 38     | 297   |
| — 28       | 198   | — - 16     | 261   | — - 41     | 298   |
| — 33       | 199   | — - 25     | 262   |            |       |
| — 47       | 200   |            |       | XX. 1      | 299   |
| — 54       | 201   | XVII. 1    | 263   | — - 2      | 300   |
|            |       | — - 11     | 264   | — - 3      | 301   |
| XII. 1     | 207   | — - 20     | 265   | — - 11     | 302   |
| — 7        | 208   |            |       | — - 19     | 307   |
| — 12       | 210   | XVIII. 1   | 266   | — - 24     | 308   |
| — 20       | 213   | — - 3      | 270   | XXI. 1     | 309   |
| — 27       | 214   | — - 4      | 271   | — - 15     | 310   |
| — 37       | 215   | — - 10     | 272   | — - 18     | 311   |

An

---

An Alphabetical Table Referring to  
Prayers<sup>o</sup> for particular Graces ; and  
Meditations on particular Sub-  
jects.

---

Note, that L Stands for Lesson. M for Medita-  
tion. The Figures Refer to the Lessons and Me-  
ditations, not to the Pages of the Book.

---

A.

**A** *Afflictions*, the Causes of them. M. 57,  
154. Meditations under them, M. 6,  
9, 137, 260, 285, 306. Prayers under them.  
M. 154, 235.

*Angels*, their Ministry. M. 5.

*Ascension* of Christ into Heaven. L. M.  
314, 315.

*Assistance* (Divine) the Necessity of it. M.  
55, 116, 181, 248, 251, 255, 256, 309.  
Prayers for it, M. 35, 51, 60, 66, 100, 115,  
129, 248, 315.

C.

*Censuring*, Meditations against it. M. 69, 103,  
173.

*Charity*,

*Charity*, a Prayer for it. M. 86. Motives to it. M. 185, 244. An Exhortation to it M. 297. A Prayer for *Charity* to the Souls of Men. M. 105, 198. Considered as it respects our Neighbours Infirmities, M. 98.

*Children*, of Parents Dedicating them to God. M. 191.

*Christ* his Divinity. L. M. 2, 3. The Necessity of his being God-Man to make his Satisfaction of sufficient Value. M. 274. A Meditation of his Humility. M. 19. The usefulness and excellency of his Doctrine. M. 80. See *Jesus, Messiah*.

*Christmas Day*, a Meditation proper for it. M. 18.

A Prayer before *Church* time. M. 212. A Prayer afterwards. M. 99. Prayers for the *Church* Universal. M. 108, 113, 290.

*Clergy*, See *Ministers*.

*Comfort* not to be found among Creatures. M. 206.

*Company* (bad) A Prayer that we may not be corrupted by it. M. 206.

*Contentment*, Prayers for it. M. 4, 187.

*Conversation* (Religious) a Motive to it. L. M. 305. An Example of it. M. 10.

## D

*Devotion*, Prayers for it. M. 189, 299, 301. A Prayer for it in the use of the Lord's Prayer. M. 163.

*Difficulties*, of our Behaviour under them. M. 84.

*Diligence*,

*Diligence* in Religion, M. 87. 117. 177  
part 2. 186. An Exhortation thereunto. M.  
195. See *Zeal*.

*Divisions*, the Causes of them. M. 155.  
A Meditation against them, on the account  
of Establish'd Orders, M. 23. Meditations and  
Prayers for the Cure of them. M. 155, 290.

E

*Example* (Good) The Influence of it. M.  
176. A Meditation on that of Christ. M.  
54.

*Self-Examination*, the necessity of it. M.  
205.

F

*Faith*, Signs of a true and lively one. M.  
250. Prayers for it. M. 6, 43, 67, 135,  
136, 250.

*Fear* of God's Threats, a Prayer for it.  
M. 166.

*Forgiveness* from God, Prayers for it.  
M. 127, 178.

G

*Good*, Instances of doing Good. M. 111.

*Goodness* of God to Mankind. M. 200. To  
his Servants. M. 126. To us in preserving  
and transmitting down the Revelation of his  
Will. M. 1.

*Grace*



*Grace*, of the use of the means of it. M. 85.  
Prayers for the growth therein. M. 60, 86  
part 2. 122, 129, 181.

*Gratitude*, a Meditation of, and Prayer  
for it, M. 125, 145.

## H.

Of true *Happiness*, L. M. 73.

*Heathens*, Prayers for them. M. 105, 107,  
144. 312.

*Heaven*, an Aspiration after it. M. 332.  
The greatness of its Joys. M. 226, 240.

*Holiness*, a prayer for it. M. 24. Its ne-  
cessity. M. 32, 119, 130, 229. Motives to  
it. M. 22, 177, 194, 240, 263, 300, 303.  
See *Purity*, *Newness of Life*.

*Humility*, Prayers for it. M. 36, 139,  
143, 179. Its Necessity. M. 65. 179 part 2  
203. Motives thereunto. M. 190, 209,  
244.

Of *Hypocrisie*. M. 164, 165, 270. Con-  
siderations against it. M. 78, 167.

## I.

*Jesus* (Our Lord) peirc'd with a Spear.  
L. M. 296. *Joseph* of *Arimathea* Begs and  
Embalms his Body. L. 296. See *Christ*,  
*Passion*, *Love*.

*Illumination*, Prayers for it. M. 150, 153.  
The *Infidelity* of *Zacharias* Punish'd. L. 6.  
*Infirmities*, a Meditation on them. M. 204  
*Ingratitude* of the Jews. M. 284.

*Inju-*

*Injuries*, A prayer that we may forgive them. M. 142.

*Intention*, A prayer for purity of it. M. 93. A Motive thereunto. M. 161.

*Judgment* (the last) a lively Type of it. L. 237. The Sentence that will then be pronounced and the Reasons of it. L. 240, 241. A prayer for Preparation for it. 237 part 2.

K.

*Kingdom of Christ*, a prayer for the hastening of it. M. 100.

L.

*Learning* (humane) the Vanity of it in comparison of Divine. M. 79.

True *Liberty* consists in freedom from Sin. L. M. 152.

*Love*, the Properties of it. M. 271, 301. The End of all Religion. M. 82. 228. *Love* of God the First and great Commandment, of our Neighbour the Second. L. 228. Prayers for the *Love* of God and Christ. M. 110, 172, 251. Aspirations after it. M. 161, 213. The Reward of it. M. 208, 243, 252. The Reasonableness of *Loving* Christ. M. 249, 296. Of God and Christ's *Love* to us. M. 106, 202, 211, 214, 222, 265, 271, 289. The Necessity of *Loving* one another. M. 253, 257.

Of

## M.

Of *Marriage* and Single Life. M. 187.

*Meekness*, prayers for it. M. 76, 148, 227.

Of Christ's *Meekness*, M. 277, 278, 280, 287.

*Men* (unregenerate) prayers to be used by their Friends for them. M. 134, 171.

*Messiah*, John's, &c, Testimonies concerning him. L. 36, 37, 38, 48, 68. M. 48, 68, 150.

*Ministers* (Faithful) A prayer for the increase of them. M. 107. A prayer for them M. 74. A prayer that we may duly respect them. M. 159.

*Mortification*, A prayer for it. M. 49.

*Murmuring*, Considerations against it. M. 184. A prayer against it. M. 207.

## N.

*Newness of Life*, Prayers for it. M. 196, 179. See *Holiness*, *Purity*.

## O.

Prayers for *Obedience* to Christ and his Gospel. M. 77. 175.----- to Ecclesiastical Governours. M. 141. ----- to Magistrates M. 138.

## P.

*Parents* (Pious) a Happiness to be Born of 'em. M. 4. Passi-

*Passion*, The History of our Saviour's L. 266, to---294. Meditations thereupon, M. 266, to ---- 294.

A prayer for *Peace* of Conscience, M. 44. Prayers for a *Peaceable* Temper, M. 75, 76.

*Persecution*, A prayer against a Spirit of it. M. 259. Meditations when Reproached and *Persecuted* for Righteousness sake. M. 8, 28, 109, 258.

*Perseverance*, the Reward of it. M. 188, 234.

*Praise*, an Exhortation to it. M. 210.

*Prayer*, its prevalency. M. 218. A meditation against Listlessness, and of Perseverance in it, M. 189. A meditation on *Prayer*. M. 64. Motives to Fervency in it. M. 47, 54, 81, 262.

*Prejudice* (wilful) the danger of it. M. 89, 156, 219, 286.

*Presence of God*, meditations on it. M. 30, 62, 120. A prayer for it. M. 172.

*Pride*, the danger of it. M. 131, 165. A Prayer against it. M. 157.

Of *Providence*. L. 169. A prayer for dependance on it. M. 169. The reasonableness of it. M. 26, 27, 234, 236, 255, 260.

Of *Prudence* in our Behaviour towards all; prayers for it. M. 143, 148.

*Purity*, prayers for it. M. 24, 34, 92. See *Holiness*.

R.

*Repentance*, Prayers for a true and sincere one. M. 39, 41, 60, 182, 196, 220 part 2.

F f

223.



223, 295, 313. Encouragements to it, M. 38, 61, 90, 113, 177, 188, 216, 221, 237, 262, 302.

The *Resurrection* of Christ. L. 300. Evidences of it. M. 298, 302, 307. L. 308.

*Revelation*, God's Goodness in transmitting it down to us. M. 1.

*Revenge*, a Prayer against it. M. 201.

*Riches*, an impediment to Piety. L. M. 193. A Prayer for the right use of them, M. 193. Wherein true Riches consist. M. 168.

## S.

*Sacrament*, Its Institution, L. 245. Meditations on the *Sacrament*. M. 180, 245. A Prayer for Preparation. M. 224. Prayers proper to be used just before Receiving. M. 118. 174. The Benefits of the *Sacrament*. M. 245 part 2.

*Self-Complacency*, the danger of it. M. 131. Of *Self-denial*. L. 131.

*Sermons*, a Prayer after hearing them. M. 99.

*Sincerity*, A Prayer for it. M. 88. Its necessity, M. 123.

*Sin*, Prayers for preservation from that which is Presumptuous. M. 91, 92, 292, 304. Prayers against Bosom *Sins*. M. 45, 192. The danger of living in *Sin*. M. 104, 242. The danger of Spiritual *Sins*. M. 220.

## T.

*Temptations* (violent) Prayers against them. M. 52, 104. Meditations and Prayers when assaulted

assaulted with *Temptations*. M. 56, 131 Part 2.  
160, 264. 270.

*Thoughts* (Evil) A Prayer against them.  
M 92.

*Tongue*, Prayers for the Government of it.  
M, 133, 144.

*Truth*, of courage in confessing it. M. 33.  
A prayer that we may do so. M. 146. The  
danger of being ashamed of it. M. 147.

U.

*Unconverted*, prayers for them. M. 134,  
171.

W.

*Watchfulness*, prayers for it. M. 238, 268.  
Motives to it, M. 131. L. 170, 171. M.  
170, 239, 248.

True *Wisdom*, wherein it consists. M.  
21.

*Worldly-Mindedness*, Meditations and Pray-  
ers against it. M. 58, 162, 314. The dan-  
ger of it, M. 283.

*Worship* (publick) A Meditation on it,  
M, 29.

Z.

*Zeal*, prayers for it. M. 46, 59, 71,  
140, 306. See *Diligence in Religion*.

F I N I S.

*BOOKS Printed and Sold by Joseph  
Downing in Bartholomew-Close.*

**T**HE History of Infant-Baptism in Two Parts. The First being an Impartial Collection of all such Passages in the Writers of the Four First Centuries as do make FOR, or AGAINST it. The Second, containing several things that do help to illustrate the said History. By *William Wall*, Vicar of *Shoreham* in *Kent*. 2 Vol. 8vo.

*Pietas Hallensis*: Being an Historical Narration of the wonderful Foot-steps of Divine Providence in Erecting, Carrying on, and Building the Orphan-House, and other Charitable Institutions at *Glaucha* near *Hall* in *Saxony*, without any visible Fund to support it. By *Augustus Hermannus Franck*; Professor of Divinity in the *Frederician* University of *Hall*; Pastor of *Glaucha*, and Director of the Pious Foundations there. Continued to the beginning of the Year MDCCII: in a Letter to a Friend. With a Preface bringing it down to this present Time. And an Appendix containing several considerable Papers relating to this Work; giving a more clear and full View of the Progress of Learning and Christian Piety both in the said University and in the Royal Collegiate Schools under the Protection and Patronage of the present King of *Prussia*.

The Exemplary Life and Character of *James Bonnell* Esq; late Accomptant-General of *Ireland*. To which is added, the Sermon preach'd at his Funeral by *Edward* Lord Bishop of *Killmore* and *Ardagh*. The Life by *William Hamilton*, A M. Arch-Deacon of *Armagh*. Attested by Six of the most Eminent Bishops in the Kingdom of *Ireland*.

ERRATA.

**P**AGE 16. l. 27. r. *Cesar Augustus*. p. 20. l. 25. r. *of Juda*. p. 22. l. 3. r. *Counsels*. p. 67. l. 21. r. *he lay*. p. 68. l. 10. r. *have lain*. p. 100. l. 13. d. of. p. 151. l. 18. r. *were*. p. 190. l. 13. r. *were*. p. 201. l. 24. r. *heareth God's Words*. p. 253. l. 26. r. *House*. p. 259. l. 6. r. *lose*. p. 208. l. 21. r. *there*. p. 361. l. 23. r. *asketh*.

*Errata in the Margin and Number of the Lessons.*

**P**AGE 71. r. *Luke* 8. v. 41. p. 154. r. *Joh.* 6. v. 52. p. 196. r. *Less.* CXLIX. p. 197. r. *Med.* CXLIX. p. 203. r. *Less.* CLIV. p. 229. r. *Mar.* 12. p. 283. r. *John* 12. p. 281. r. *Med.* CCXII. p. 290. r. *Less.* CCXX. p. 342. r. *to Chap.* 16. p. 360. *Mt.* 26. 57.

ph

The  
ages  
make  
veral  
liam

won-  
ying  
e In-  
isible  
efflor  
or of  
Con-  
er to  
esent  
apers  
ew of  
e said  
Pro-

Esq;  
d, the  
op of  
A M.  
Emi-

Juda.  
l. 10.  
p. 190.  
l. 26.  
l. 23.

p. 196.  
r. Lef-  
r. Med.  
p. 360.